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VOLUME XIII
(ARABIC MSS.)

ŞÛFÎSM

Prepared by
MAULAVI ABDUL HAMID

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P R E F A C E .

THE present volume, the thirteen of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Şûfism, the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Şûfism. The study of the subject of the spiritual training given by Şûfis to their novices is still continued throughout Islamic countries. The activity in study of the present subject, even in the present day and in India, is evident from the training given in the monasteries of India. In Bihar, in the present age, the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS. specially the oldest MS. in the Library, one dated A.H. 483=A.D. 1090 (No. 825). The volume contains notices of 155 MSS., including twenty treatises contained in five MSS. of mixed content.

The volume has been compiled by Maulavi Abdul Hamid, who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos. 825, 827, 842, 848, 849, 850, 854, 857, 859, 863, 864, 886, 898, 910, 915, 917, 918, 936, 937), and for throwing fresh light on the lives of several authors (*vide* No. 910). In No. 875 the compiler has succeeded in establishing the correct date of 'Abdarrazzâq Kâshî's death as A.H. 936, the date of his death, as given in almost all the catalogues, being A.H. 930 (see Brock. Vol. II., p. 204). In No. 923 the compiler has proved that 'Abdalqâdir Şafadî was alive in A.H. 905, and died some time before A.H. 924, while Brock. Vol. II., p. 119, on the authority of three catalogues, gives the date of his death as A.H. 726. The ten sources of the origin of the word 'Şûfi', given by the compiler with references, may be cited as evidence of the thoroughness of his research (*vide* p. 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS. catalogued in this volume the following deserve special notice :—

- No. 820. A fragment of an old copy of *Kitâbaş Şabr wa Ar Ridâ*, a very rare work on Asceticism and Şûfism, by Hâriş Muhâsibî, a famous Şûfî of the 3rd century A.H. who died in A.H. 243=A.D. 857. Dated A.H. 620.
- No. 825. A very valuable and oldest copy of *Kitâb al Luma'* by Abû Naşr as Sarrâf, who died in A.H. 378=A.D. 988. Dated A.H. 483.
- No. 826. The second part of a very old copy of *Qût al Qulûb*, a work on Şûfism and Asceticism, by Abû Tâlib al Makkî, who died in A.H. 386=A.D. 996. Dated A.H. 571.
- No. 831. A reliable copy of *Manâzil as Sâ'rîn*, a famous work on Şûfism, by 'Abdallâh al Anşârî, who died in A.H. 481. The copy was in the use of Muḥammad bin 'Alî, an Indian Şûfî of the 9th century A.H.
- No. 841. A very rare abridgement of *Ihyâ' al 'ulûm*, not mentioned in any catalogue, by Yahyâ bin Abil Khair, who died in A.H. 558=A.D. 1162.
- No. 850. A unique copy of a concise commentary on *Bidâyat al Hidâyat* of Ġazzâlî (d. A.H. 505=A.D. 1111), by 'Abdal Qâdir al Fâkihî, who died in A.H. 982=A.D. 1574.
- No. 857. A very old copy of *Kitâb at Tawwâbîn*, by Ibn Qudâmah, who died in A.H. 620=A.D. 1223. The present copy was studied by several scholars in A.H. 695.
- No. 860. A very reliable copy of '*Awârif al Ma'ârif*, by Shihâbaddin Suhrawardî, who died in A.H. 632=A.D. 1234. Dated A.H. 884. The present copy was studied in the 11th century A.H. by certain famous Şûfis of Guḡarât.
- No. 879. An autograph copy of *Sharḥ Fuşûş al Hikam* by Jâmî (d. A.H. 898=A.D. 1492). Written in A.H. 896.
- No. 889. An old copy of '*uqlat al Mustaufizah* of Muḥiaddin al 'Arabî (d. A.H. 638=A.D. 1240). Dated A.H. 773.
- No. 893. An old and valuable copy of *Riyâd Aş Şâlihîn* of Muḥiaddin an Nawawî (d. A.H. 676=A.D. 1278). The copy was transcribed five years after the author's death in A.H. 681. The present MS. was studied by several eminent scholars under Ibn 'Aṭṭâr, one of the pupils of the author.
- No. 895. An old copy of *Ḥall ar Rumûz* of 'Izzaddin al Maqdisî (d. A.H. 678=A.D. 1279). Dated A.H. 839.
- No. 907. A very old and valuable copy of *Shifâ' al Asqâm* of Subki

(d. A.H. 756=A.D. 1355), studied under the author by his son and many others.

- No. 910. An autograph copy believed to be unique of *Zubdat at Tasawwuf*, an exceedingly valuable work on principles of *Şûfism* by *Şhamsaddîn ad Dâmigâni*, the Minister of Persia and pupil of *Qâdî Aḍud* (d. A.H. 756=A.D. 1355).
- No. 911. A very correct copy of *Simt aş Şudûr*, a very rare work on *Şûfism*, by *Taqiaddîn al Mauṣilî* (d. A.H. 797=A.D. 1394). Written by the pupil of the author.
- No. 926. An autograph copy of *Jawâmi‘ al Kilam*, by ‘*Ali Muttaqî* (d. A.H. 975=A.D. 1567):
- No. 929. A very rare copy of extremely rare work on *Şûfism* viz. *Al Fuṣûl Fatḥiyah*, by *Ḥusain bin Faqîh* (d. A.H. 979=A.D. 1571). Dated A.H. 1022.
- No. 937. A copy of *Ḥusn at Tawassul*, a very rare work on *Şûfism* by ‘*Abdal Qâdir al Fâkihî* (d. A.H. 982=A.D. 1575).
- No. 939. An old copy of an Arabic translation of *Faṣl al khitâb*, a reliable work on *Şûfism* in Persian. The work was translated into Arabic by *Amîr Badshâh Muḥammad al Bukhârî* in A.H. 987. The present copy was transcribed in A.H. 997.
- No. 955/1. A very old copy of *Kitâb al Kunh Mimmâlâ Budda lil Muridi Minhu* of *Maḥiaddin al ‘Arabi* (d. A.H. 638=A.D. 1240). Dated A.H. 778.
- No. 959/1. A copy of a very rare treatise, viz., *Ar Risalat al Makkiyah*, believed to be unique by *Quṭbaddîn*, a *Şufi* of the 8th century A.H. Written in the beginning of the 10th century A.H.

The volume of the catalogue was revised by Mr. E. A. Horne and Dr. Azimuddin Ahmad. The final proofs of the same were revised and passed for the Press by me.

Imperial Library,
Calcutta, 3rd July, 1928.

J. A. CHAPMAN.

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ARABIC MANUSCRIPTS.

ASCETICISM AND ŠŪFĪSM.

No. 820.

fol. 3; lines 16; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الصبر و الرضاء

KITÂB AŞ ŞABR WA AR RIDÂ'.

A fragment containing the last three foll. of an old copy of Kitâb aş Şabr wa ar Ridâ', a very rare work on Asceticism and Šûfism, which treats of the strict observation of the two important principles of the subject. viz., to bear patiently and accept gladly the inevitable decrees of God, whatever they may be.

Author: Abû 'Abdallâh Hâriş bin Asad al Muḥâsibî أبو عبد الله هارث بن اسد المحاسبى, a follower of the Shâfi'î School, and the most distinguished Šûfi of the 3rd century A.H., whose literary merits equal his fame as Šûfi. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم ظاهري و باطني), is attested unanimously by his biographers, Šûfis and scholars. He is called Al Muḥâsibî on account of his supreme mastery over the appetites, and his being mindful in his every act of the fear of God. He died in A.H. 243=A.D. 857; see Mir'ât al Janân, fol. 158^b; Ṭabaqât u Ibn Mulaqqin, fol. 152^a; Ikhtiyâr ar Rafiq, fol. 39^b; Kashf u Asrâr al Bayân, fol. 112; Muġmal Faṣiḥi, fol. 25; Isnawî, fol. 13; Taḍkirat al Awliyâ' of 'Aṭṭâr, fol. 113^b; Nafaḥât., p. 56; Al Lawâqih, fol. 74; Tâj at Ṭabaqât, vol. iii, Part, ii, fol. 657; Berlin, No. 2812; Paris, No. 1913/15: Brock., vol. i, p. 198 (where A.H. 213 is a misprint for 243 as the date of the author's death).

The present work is not mentioned in Brock., who, however, vol. i, p. 198, mentions five other works of the author.

The present fragment begins abruptly thus:—

حتى لا يجب ان يكون نقصه منه شيئاً كما قال سويد بن متبعة
مغتبطة به فذلك نافلة فان زال عنه و لم يصبر الى سخط ربه فانه قد صار
الى الصبر الخ *

The colophon runs thus:—

تم كتاب الصبر و الرضاء للمحاسبى و فرغ من كتابته فى الثالث
عشر ربيع الآخر سنة ٢٢١ *

Written in good Naskh. Dated A.H. 621.

At the end, the following two notes are found:—

I. By Aḥmad bin ‘Abdallāh bin Muḥammad al Warrāq, a scholar of Egypt of the 8th century A.H. He says that, in A.H. 777, he went through the MS. :—

طالع فيه العبد الفقير الى عفو ربه احمد بن عبد الله بن محمد ...
الوراق غفر الله له و لجميع المسلمين و ذلك في مستهل رجب سنة
سبع و سبعين و سبعمائة *

II. By Muḥammad bin Mu‘lim Najmaddīn. He says that he also went through the MS. :—

طالع في هذا الكتاب العبد الفقير الى الله محمد بن معلم
نجم الدين *

These two notes are followed by a prayer (دعاء) designated دعاء
مستجاب, which begins thus:—

اللهم اني اسالك بالالف المعطوف و باسم المكفوف الخ *

No. 821.

fol. 63; lines 23; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

بستان العارفين

BUSTÂN AL ‘ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur’ân, Ḥadīṣ and other religious works, such as those of jurisprudence, theology and Ṣūfism, divided into 162 *Bâb*.

Author: Abu’l Laiṣ Naṣr bin Muḥammad bin Aḥmad bin Ibrâhîm as Samarqandî ابرو الليث نصر بن محمد بن احمد بن ابراهيم السمرقندي

a famous Ḥanafī scholar of his age, chiefly known as a jurist and traditionist. He studied under his father and many other *Shāikh*s. For the names of most of them, see *Tanbīh al Ġāfilīn*, No. 823 below, where the present author quotes Ḥadīṣ and the sayings of others transmitted to him by his *Shāikh*s. Brock., vol. i, p. 196, enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given, as detailed below, viz., A.H. 373, 375, 376, 382, 383, 393. Three different dates, viz., A.H. 373, 375 and 383, are given by Ḥāḡ. Khāl.; see vol. ii, p. 365; vol. ii, p. 51; vol. iii, p. 136. Two dates, viz., A.H. 375 and 393, are mentioned in Berlin, vol. x, p. 381. Brock., vol. i, p. 195, gives the following three dates: A.H. 375, 383, 393. In *Madinat al 'Ulūm*, fol. 109, and in *Tāj at traḡim* (edited by Flügel), A.H. 393 is the date given. Again Flügel, in *Die Classen*, p. 303, gives A.H. 383; the author of *Muḡmal Faṣīḡi*, fol. 125^b, A.H. 376; *Tāj at Ṭabaqāt*, vol. iv, fol. 1150, A.H. 382; and Cairo, vol. ii, p. 70, A.H. 375. The earliest biographer of our author, who died in A.H. 775, the author of *Al Jawāhir al Muḡīyah*, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and *Al Kafawī*, in *I'lām*, agrees with him, as does also the author of *Ṭabaqāt al Aḡnāf* (see Hand-list, No. 2452). 'Alī Qārī, in his *Ṭabaqāt* (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on *Shifā'* (see Hand-list, No. 2250), which was composed after the *Ṭabaqāt* referred to above, he agrees with date given by the author of *Al Jawāhir Muḡīyah*; and this is also supported by the author of *Ḥadā'iq al Ḥanafīyah*, p. 180. In view of the agreement of the last five authors on A.H. 373=A.D. 983, we may, perhaps, accept this date in preference to any other.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الفقيه ابو
الليث نصر بن محمد بن ابراهيم بن الخطاب السمرقندي رحمة الله
عليه اني جمعت في كتابي هذا فنونا من العلم ... وسميته كتاب
البستان النخ *

For other copies of the work see Berlin, Nos. 8322-3; Wien, No. 1837; Cairo, vol. ii, p. 70; Rāmpūr, No. 50.

The work was printed in Būlāq, A.H. 1289; in Bombay, A.H. 1304; and in Calcutta, A.D. 1868.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 822.

fol. 139 ; lines 15 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.
Written in Nasta'liq. Dated A.H. 1195.

No. 823.

fol. 228 ; lines 23 ; size $12 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

تنبیه الغافلين

TANBÎH AL ĠÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Ḥadîṣ and the sayings of others transmitted to the author by his father and other *Shaikhs*, divided into 95 *Bâb*.

Beginning :—

الحمد لله الذي هدانا لهذا الكتابه قال الفقيه الزاهد ... نصر بن محمد بن احمد بن ابراهيم السمرقندي اني لما رأيت الواجب على من رزقه الله تعالى المعرفة في الادب و الحظ في العلم جمعت في كتابي هذا شيئا من المواعظ النخ *

The first *Bâb* begins on fol. 2^a, thus باب الاخلاص وترك الرياء اخبرنا محمد بن الفصل النخ

The last chapter begins on fol. 219^a as follows :—

باب الحكايات قال الفقيه ابو الليث السمرقندي حدثنا ابي النخ *

For other copies of the work see Berlin, Nos. 8735-6 ; Wien, vol. iii, p. 268 ; India Office, No. 147 ; Alger, Nos. 872-75 ; Cairo, vol. ii, p. 151 ; Âsafiyyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305 ; Bombay, A.D. 1884.

No. 824.

fol. 296; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in ordinary Naskh. Dated A.H. 1187.

Scribe: **سين بن محمد**

No. 825.

fol. 178; lines 12; size 8×6 ; $5\frac{1}{2} \times 4$.

اللع في التصوف

AL-LUMA' FĪ AT TAṢAWWUF.

A very valuable and the oldest known copy of the Kitāb al Luma', dated A.H. 483. This is the oldest MS. in the library but unfortunately it is imperfect.

Author: Abū Naṣr Sarraġ at-Ṭūsi.

The MS. is defective at the beginning and opens thus:—

كتاب الفهم ثمانية ابواب باب مذهب اهل الصفة النخ *

An exceedingly valuable edition of the work (with critical notes, author's life, abstract of contents, glossary and indices), by R. A. Nicholson, was published in the Gibb Memorial Series, 1914.

The author, surnamed طاوؤس الفقرا "The Peacock of the Poor," was a great expounder of the Sufic doctrines. He was well versed in mystical theology. He died in A.H. 378=A.D. 988. For full particulars of the author and the work see Nicholson's edition. Some particulars of the author will also be found in *Kashf-al Maĥjub*; *Taḍkirat al-Auliya*; *Nafahât*; *Safinat al-Auliya*; *Mirat al-Asrâr*; *Mirat al-Janân*, etc. See also Hâj. Khal.

The following anonymous note on the title-page, apparently written in the 9th century of the Hijrah, ascribes the authorship of the work to the famous Shaikh Abū Naṣr Bishr al-Hâfi (d. A.H. 227=A.D. 841):—

كتاب التفهم لابی نصر بشر الحانفي

This wrong assertion is evidently based on a careless reading of the opening words of each *Bâb* in which only the *Kunyah* Abū Naṣr, and not the name, occurs: قال ابو نصر.

The writer of the note has thus mistaken Abū Naṣr (Bishr al

Hâfi) for our author Abû Naṣr (Sarrâj). Hâfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several Shaiḵhs who lived after the death of Hâfi (see the List of Ṣûfis given at the beginning of Nicholson's edition).

The main object of the author in writing the work was to show by argument that the true principles of Ṣûfism agree with the doctrines of the Qur'ân and the Ḥadîḡ. He deals at length with the doctrines and principles of the ancient Ṣûfis, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Ṣûfism in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitâb*, subdivided into numerous *Bâb*. Our copy has only twelve *Kitâb*, as follows:—

The first *Kitâb*, كتاب الفهم (corresponding with the second in the printed edition), in 8 *Bâb* (in the printed edition 9 *Bâb*), on fol. 1^b. The second, in 4 *Bâb*, on fol. 11. The third, in 5 *Bâb*, on fol. 17. The fourth, in 7 *Bâb*, on fol. 23^b. The fifth, in 27 *Bâb* (in the printed edition 26 *Bâb*), on fol. 34^b. The sixth, in 5 *Bâb*, on fol. 79^b. The seventh, in 12 *Bâb*, on fol. 95. The eighth, in 6 *Bâb*, on fol. 109^b. The ninth, in 6 *Bâb*, on fol. 116^b. The tenth, in 2 *Bâb*, on fol. 124^b. The eleventh, in 18 *Bâb* (in the printed edition, 32 *Bâb*), on fol. 143. The twelfth (not treated as a separate *Kitâb* in the printed edition), in 20 *Bâb*, on fol. 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bâb*), and the first *Kitâb*, كتاب الاحوال (comprising 19 *Bâb*), occupying pp. 1–70 in the printed edition, are wanting in our copy. The last *Kitâb* in our copy, styled كتاب الاعلاط, is not treated as a separate *Kitâb* in the printed edition, but forms only a part of its last *Kitâb*, كتاب تفسير الشطحيات. The last *Bâb* of the fifth *Kitâb* in our copy is treated as a separate *Kitâb*, كتاب المسائل in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS. used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS. (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Ṣûfism. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS. would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy, viz., A.H. 483, runs thus:—

فرغ من كتابته يوم الاثنين و السابع عشر في شهر رجب سنة ثلاث
و ثمانين و اربعمائة *

Written in fair bold Naskh.

No. 826.

fol. 218; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من قوت القلوب في معاملة المحبوب

AL JUZ' AŞ ŞÂNÎ MIN QŪT AL QULŪB FÎ MU'ÂMALÂT AL MAĤBŪB.

The second part of a very old copy, dated A.H. 571, of Qût al Qulûb, a work on Šûfism and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Šûfism. The author expounds with special care the philosophical principles involved. As the author of Faṣl al Khitâb (see Persian Hand-list, No. 1386), fol. 33^a, observes in the quotation which follows, the present work is recognised by Šûfis and scholars as the most useful composition produced on the subject up to that time:—

قالوا لم يصنف مثله فى الاسلام في دقائق الطريقة و لمؤلفه رحمة الله
كلام في هذه العلوم لم يسبق الى مثله *

Al Ġazzâlî (*d.* A.H. 511=A.D. 1111), in Ihyâ' al 'Ulûm (see Nos. 833-36 below), borrowed materials from the present work.

The present second volume contains the last 16 Faṣl, viz., 32-47. A complete copy of the work is mentioned in Berlin, No. 2816, together with a full description of the contents. An index of the contents of the present copy, written on different paper in a later hand, is attached at the beginning.

Author: Abû Tâlib Muḥammad bin 'Alî bin 'Atîyah al Makkî al Hârîṣî ابوطالب محمد بن علي بن عطية المكي الحارثي, a famous Šûfî of Mecca. He was a disciple of Abu'l Ḥasan Muḥammad bin Aḥmad bin Sâlim Baṣrî to whom he refers on fol. 183^b thus:—

و كذلك شيخنا ابو الحسن بن سالم يقول اذا اعطيت حقه من
الشبع ... فجمعت بك النفس الى الهلكة و اذا منعت حقه من الشبع
قصرت كل جراحة عن حظها فاستقام القلب بذلك و اعتدل *

He died in Bagdâd, A.H. 386=A.D. 996. See *Mir'ât al Janân*, fol. 233^b; *Nafahât*, p. 135; *Tâj at Ṭabaqât*, vol. iv, part ii, fol. 1210; *Faṣl al Khitâb*, fol., 277^b; *Mujmal Faṣihî*, fol. 128^a.

Beginning:—

الفصل الثاني و الثلثون فيه شرح مباني الاسلام و هي خمسة
ذكر فضائل الطهارة و ما يقال عند غسل كل عضو من الاذكار اول ذلك ان
يتوضأ قاعدا مستور العورة و ان لا يكون الماء متمسا *

The work ends with the 47th Faṣl which begins thus:—

الفصل السابع و الاربعون فيه كتاب تفصيل الحرام من الشبهة و فضل
الحلال و ذم الشبهة *

The colophon, which is not fully legible, runs thus:—

الحمد لله رب العالمين و صلى الله على سيدنا النبي العربي و على
آله و اصحابه و اتباعه اجمعين و سلم سليماً ... فرغ ... سنة احدى و سبعين
و خمس و خمسمائة اللهم اغفر لمصنعه و لصاحبه و كاتبه و لوالديه اجمعين *

For other copies of the work see Berlin, *loc. cit.*; Râmpûr, No. 261.

The work was printed in Cairo, A.H. 1310. A printed copy of the work is mentioned in Âṣafiyah Library, No. 989.

Written in good Naskḥ.

The name of the scribe is undecipherable. Foll. 69–95, which are also written in Naskḥ, are supplied in a later hand.

The MS. was at one time in the possession of one Muḥammad bin 'Abdallaṭif, a scholar of the 9th century A.H., as it appears from his autograph note on the title-page which runs, thus:—

كتاب قوت القلوب و معاملة المحبوب تصنيف الشيخ الكبير الشهير
ابي طالب المكي من نعم الله على عبده محمد بن الشيخ عبد اللطيف
اخرتم له بالخير النخ *

One Muḥammad Nâfi', in his note on the title-page says, that in A.H. 1192, he purchased the present MS. through Mir 'Inâyatallâh.

No. 827.

fol. 308; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

روضة العلماء

RAUDAT AL 'ULAMÂ'.

A work containing a collection of religious, mystical and moral instructions, based on the Qur'ân, Ḥadīṣ and sayings of the Šūfis and others. The work is divided into 98 *Bâb*, which are fully described in Berlin, No. 8860.

Author: Abu'l Ḥasan 'Alī bin Yahyâ bin Muḥammad Az Zanda-
vaisitî al Bukhârî al Muṭtagî بن محمد الرندی و يستی ابو الحسن علي بن يحيى بن محمد الرندی و يستی البخاري المبتغي. Hâj. Khal., vol. iii, p. 505, and Berlin, No. 8860, record the author's name as Abû 'Alī Ḥusain bin Yahyâ; but the author of *Al Jawâhir al Muḍiyah*, vol. ii, fol. 128^b, emphatically states that his name was 'Alī bin Yahyâ, thus: *و قلت اسمه علي بن يحيى*. This rendering is supported by the Isnâd of the present work, quoted below, which is identical with that found in the copy noticed in Bûhâr Lib. Cat., vol. ii, No. 121:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله و صحبه
اجمعين يقول ابو اسمعيل احمد بن محمد نصر العلوي الحدادي البخاري
عفي الله تعالى عنه اخبرني لجمع كتاب روضة العلماء جدي ... ابو
المعالى اشرف بن ابي بكر الحسيني الحدادي رحمة الله عليه اجازة في
سنة اربع و ستين و خمسمائة ... قال اخبرنا الشيخ الامام الزاهد شمس
الاسلام ابوبكر بن محمد بن فضل الزرنجى فيما كتب لى في سنة ثمان
و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر
بن محمد بن عيسى البلودي رحمة الله عليه قال اخبرنا الشيخ الفقيه
الزاهد ابو الحسن علي بن محمد الرندى يستى رحمة الله عليه *

It is evident from the fact, that throughout the work the author is referred to, sometimes as *قال الفقيه رحمة الله* (the preceptor or jurist said May God have mercy on him), and sometimes as *قال رحمه الله* (he said May God have mercy on him), that the work was arranged by some one after the author's death—probably by his pupil, Abû Naṣr bin Muḥammad bin 'Îsâ, who, in the Isnâd quoted above, refers to the author in similar terms (*فقيه رحمة الله عليه*).

The date of the author's death is not mentioned in Hâj. Khal.,

nor in Berlin, No. 8860. In *Al Jawâhir al Muḍiyah*, the author is noticed as a Ḥanafî scholar; but nothing is said as to the century to which he belonged. Dr. Hidâyat Ḥusain, in *Bûhâr Lib. Cat.*, vol. ii, No. 121, on the strength of a date, A.H. 508, mentioned in the Isnâd, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS. elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33^a) quoted below, to Abû Bakr Ismâ'îlî, a reliable traditionist, who died in A.H. 371=A.D. 981; see *Huffâz*, vol. iii, p. 159; and states that he personally received certain religious instruction from him:—

قال رحمه الله سمعت الشيخ الامام ابا بكر اسمعيلي يحكي عن الحسن البصري انه جلس للامة فاما فرغ قام اليه شاب النح *

(ii) From the above-mentioned Abû Bakr Ismâ'îlî he received a Ḥadîṣ, which he quotes on fol. 248^a, as follows:—

قال رحمه الله و حدثنا الامام ابو بكر الاسماعيلي املاءً باسناد له عن نافع ابن عمر قال لما نزلت هذه الآية وهو قوله مثل الذين ينفقون اموالهم بغير حساب الى اخر الآية قال رسول صلى الله عليه وسلم رب زدامتي فنزلت هذه الآية من ذا الذي يقرض قرضا حسنا فيضاعفه له اضعافا كثيرا قال رسول الله صلعم زدامتي فنزلت انما يوفى الصابرون ... اجرهم بغير حساب *

(iii) Again, on fol. 285^a, he refers as follows to a saying which fell from the lips of Ṣufî Abu'l Qâsim (d. A.H. 378=A.D. 988; see *Nafahât*, p. 139):—

قال رحمه الله و سمعت ابا القسم الصوفي يقول اول شئ خلقه الله تعالى خلق ذرة بيضاء *

(iv) It is clear from the following passage (fol. 33^b) that our author studied under Abu'l Ḥasan 'Alî bin 'Abdallâh at Tarsûst (d. A.H. 382 =A.D. 992; see *Ansâb u Sam'ânî*, fol. 222^b):—

قال رحمه الله قرأت علي ابي الحسن علي بن عبد الله الطرسوسي
قال كان بعض الصالحين يغسل موتى الصوفية فقال غسلت ميتاً يوماً و
ادرجته في كفنه فسمعت هاتفاً من زاوية البيت ... يقول انه غسل باطنه
في حيوته و انت غسلت ظاهرة بعد و فاته فاجتمع الغسلان فصار نوراً على
نور النح *

Beginning:—

اشكر الله تعالى كثيراً واسبحه بكرة و اصيلاً ... اما بعد فاني قد صنفت
هذا الكتاب و اصليته مراراً علي اصحاب و كان خالياً عن مسائل الفقه و
الحكم والا مثال فسألني بعض اهل العلم ممن قد ابتلي با الجلوس
في العامة ايد هم الله بان اصنفه ثانية فاصغيت لهم ابقاهم الله
تعالى اذنني و صنفت كتابي هذا ... و سميت كتاب روضة العلماء ...
و كان اسمه الاول روضة المذكرين *

The author gives us to understand in the preface that the present work is an enlargement of his former work, *Raudat al Muḍkkirīn*.

Some one in the following note on the title-page has erroneously ascribed the authorship of the work to Abū Ismā'īl Aḥmad bin Muḥammad bin Naṣr al 'Alawī:—

كتاب روضة العلماء تصنيف الشيخ العلامة و الجبر البكر الفهامة ابو
اسماعيل احمد بن احمد بن نصر العلوي الكنفي غفر الله له و لجميع
المسلمين *

For other copies of the work see Berlin, No. 8860; Būhār, Lib. Cat., No. 121; Rāmpūr, Nos. 156-57, of date A.H. 771, Rāmpūr, No. 156, of date A.H. 771, being the oldest copy known to us.

Written in fair Naskh. Dated A.H. 1097.

In A.H. 1255 the MS. came into the possession of one 'Abdarrahīm al Qandahārī, an Indian scholar of the 13th century A.H. See the note on the title-page, which runs thus:—

قد وقع هذا الكتاب بفضل الله الكريم في ملك عبد الرحيم القندهاري
فقه الله الباري سنة ١٢٥٥ هـ *

No. 828.

fol. 114; lines 33; size $13\frac{1}{2} \times 8$; $10 \times 5\frac{1}{2}$.

الرسالة القشيرية

AR RISĀLAT AL QUSHAIRĪYAH.

A very old copy of a well-known work on Ṣūfism and asceticism, containing a full description of the mystical principles and practices of the Ṣūfis. In the first *Bāb* of the work, the author refers to 82 eminent Ṣūfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (أهل السنة و الجماعة), and that the Ṣūfis, like them, are true believers in Islām. The present work, which is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Ṣūfis, is regarded as a standard work on the subject, and is referred to as such by Ṣūfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bāb*, which are fully described in Berlin, No. 2822. The work was composed in A.H. 438.

Author: Abu'l Qâsim 'Abdalkarim bin Hawâzin bin Talḥa bin Muḥammad al Qushairî أبو القاسم عبد الكريم بن هوازن بن طلحة بن محمد بن قشيري, known as Al 'Ustâd (الأستاذ), a prominent Ṣūfî, scholar and author of the 5th century A.H. He is specially known for his merit in the Qur'ānic branches, tradition, philology, jurisprudence, theology and mystical branches of learning; and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock., vol. i, p. 432. Besides the 13 works referred to above, a very rare work of the author, viz., Kitâb al Mi'râj is found in the Library; see Hand-list No. 2269. Our author was a follower of the Shāf'î school, and adhered to the Ash'arî school of theology. He was born in Kḥurâsân, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Kḥurâsân for Nishâpûr, where fortunately he fell in with Ṣūfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

- (i) Abu'l Qâsim Al Aimânî, a philologist of the 4th century A.H.
- (ii) Ḥâkim (d. A.H. 405=A.D. 1014; see Lib. Cat., vol. v, part i, pp. 105-6).
- (iii) Ibn Fûrak (d. A.H. 406=A.D. 1015; see Lib. Cat., vol. v, part ii, No. 373), who is quoted by our author on fol. 52^b of the present work, thus: أخبرنا الإمام أبو بكر محمد بن الحسن ابن فورك رحمه الله الخ.

- (iv) Abû Ishâq al Isfirâ'inî (*d.* A.H. 418=A.D. 1027 ; see Isnawî, fol. 24), who is also quoted on fol. 98^a, thus: *وكان الامام ابراسحاق الاسفرائيني يقول الخ*.
- (v) Abû Bakr Muḥammad at Ṭûsî (*d.* A.H. 420=A.D. 1029 ; see Isnawî, fol. 300).
- (vi) Abû Nu'aim al Isfahânî (*d.* A.H. 430=A.D. 1038 ; see Lib. Cat., vol. v, part ii, p. No. 437).

After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Şûfî Abû 'Alî Ad Daqqâq, who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abû 'Alî's death, in A.H. 405=A.D. 1014, our author adopted as his spiritual guide the Şûfî Abû 'Abdarrahmân as Sulamî (*d.* A.H. 412=A.D. 1021). These two Şûfis are the chief authorities quoted in the present work. The wonderful genius of Qushairî earned for him a great reputation among the Şûfis, who conferred upon him the title of Al Ustâd, which had formerly been borne by Abû 'Alî. He died in Nishâpûr, A.H. 465=A.D. 1074, and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples, and the following six sons who were also reputed for their piety and literary knowledge:—

- (i) Abû Naṣr 'Abdarrahîm (*d.* A.H. 514=A.D. 1120 ; see Isnawî, fol. 373).
- (ii) Abû Sa'd 'Abdallâh (*d.* A.H. 477=A.D. 1084 ; See Isnawî, fol. 380).
- (iii) Abû Manṣûr 'Abdarrahmân (*d.* A.H. 482=A.D. 1089 ; see Isnawî, fol. 380).
- (iv) Abû Sa'id 'Abdalwâhid (*d.* A.H. 494=A.D. 1100 ; see Isnawî, fol. 380).
- (v) Abu'l-Faṭḥ 'Abdallâh (*d.* A.H. 521=A.D. 1127 ; see Isnawî, fol. 381).
- (vi) Abu'l Muẓaffar 'Abdalmun'im (*d.* A.H. 532=A.D. 1137 ; see also Isnawî, fol. 381).

For our author's life see *Mir'ât al Janân*, fol. 264 ; *Subkî*, vol. iv, fol. 161 ; Isnawî, fol. 378 ; *Ibn Mulaqqin*, fol. 61^a ; *Kaṣḥf u Asrâr al Bayân*, fol. 112 ; *Ṭabaqât al Mufasssîrîn*, fol. 53^b ; *Nafaḥât*, p. 354 ; *Muḥmal Faṣîḥî*, fol. 151^b ; *Br. Mus. Suppl.*, No. 227 ; *De Slane's translation of Ibn Khallikân*, vol. ii, p. 152.

Beginning:—

قال الاستاذ جمال الاسلام، ابو القاسم عبد الكريم، بن هوازن القشيري
..... الحمد لله الذي تفرد بجلال ملكوته وتوحد بجمال جبروته الخ *

After fol. ii, certain foll. containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to foll. 37-66 of No. 829 below) are missing.

The MS. is undated; but the paper, handwriting, and general condition of the MS. suggest that the present copy was transcribed not later than the 5th century A.H. Foll. 1-18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No. 136; Wien, No. 1890; India Office, No. 598; Paris, No. 1830; Berlin, Nos. 2822-23; Bodl., vol. i, No. 325; Br. Mus. Suppl., No. 227; Rampûr, Nos. 147, 148, 149.

The work was printed in Cairo., A.H. 1248 and again in Bûlâq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304; see for a copy the same Âṣafiyah Library, p. 378.

No. 829.

foll. 236; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same, beginning with the following Isnâd, thus:—

قال حدثنا الشيخ الامام قطب الدين ابو مطيع عبد الرزيع بن عبد الرحمن بن عبد العزيز مد الله في انفا سه قال حدثنا والدى الشيخ الامام ابو سعيد عبد الرحمن بن عبد العزيز بن محمد بن عبد السلام العليمي قال حدثنا الشيخ الامام الاستاذ الاجل جمال الاسلام ناصر السنة وقامع البدعة ابو القاسم بن هوازن بن طلحة القشيري رحمة الله الحمد لله الذي تفرد بجلال ملكوته الخ *

The MS. is dated, A.H. 1033; and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Muṭî', a scholar of the 6th century A.H.

A note on the margin of the last fol. runs thus:—

بلغ مقابلة على نسخة صحيحة معتمدة وهي نسخة العارف الحسين بن محمد بن الحسين الملك الغساني الجباني المدفون بمدينة حبش المحمية ... في مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that, in A.H. 1036, the present MS. was compared with a reliable copy of the work belonging to Husain, the last king of the Rasulid dynasty in Yaman; see Lane Poole, p. 99.

Written in fair Naskḥ. Dated Šan'â' (in Yaman), A.H. 1033

No. 830.

fol. 306; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. Written in beautiful Naskḥ, within gold-ruled borders. The first two foll. are fully illuminated; and there is a frontispiece.

Written in fair Naskḥ. Not dated; apparently, 12th century A.H.

No. 831.

fol. 46; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

منازل السائرین

MANÂZIL AS SÂ'IRÎN.

A very reliable work, generally regarded as authoritative by the Šūfis, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several *Bâb*: (i) بدايات. (ii) ابواب. (iii) معاملات. (iv) اخلاق. (v) النبايات. (vi) اودية. (vii) احوال. (viii) ولايات. (ix) حقائق. (x) النبايات. Qurânic verses are quoted in support of the subject-matter of each *Bâb*. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Šūfi Abû Bakr Kattân (*d.* A.H. 322=A.D. 933) to the effect that there are altogether 1,000 stages in mystical development (ان بين العبد والحق الف مقام من نور وظلمة); but claims that these are all embraced in the 100 principal stages referred to above.

We are also told in the preface that the work was composed at the request of the people of Harât.

Author: 'Abdallâh bin Muhammad bin Aḥmad bin 'Alî bin Ja'far bin Manṣûr bin Matt bin Zaid bin Khâlîd al Anṣârî محمد بن عبد الله بن منصور بن مٓت بن زيد بن خالد الانصاري, the most prominent Šūfi and Hanbalî scholar of the 5th century A.H., who

traced his descent from Zaid, commonly called Abû Ayyûb al Anṣārî, a companion of the Prophet. He was highly esteemed both as Ṣūfî and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sultân Mas'ûd bin Maḥmûd (A.H. 421-432=A.D. 1038-1075), when on a visit to Harât. In A.H. 462, he was invested with a *Khil'at* (خلمت) by the Caliph Qâ'imbillâh (A.H. 422-467=A.D. 1031-1075). Again, in A.H. 474, the author was invested with a *Khil'at* and the title of *Shaikh* al Islâm by the Caliph Muqtadirbillâh (A.H. 467-487=A.D. 1075-1094). He is generally referred to, by this title, by Jâmî in Nafahât. He was a disciple of Abu'l Ḥasan Kharqânî (*d.* A.H. 425=A.D. 1033; see *Mujmal Faṣîhî*, fol. 139), the famous Ṣūfî of the 5th century A.H. Ibnu'l Jawzî (*d.* A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395; but according to the author's own statement, contained in Nafahât, p. 371, he was born in A.H. 396, at Quhandiz, a city in Harât. In his early life he devoted himself equally to the literary branches of learning and to Ṣūfism, studying under several teachers and professors of Nishâpûr, Bastâm and Tûs, and receiving spiritual training from the Ṣūfis of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Ṣūfis of Harât, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines; and he was ordered to leave Harât, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Ṣūfis of Harât complained against his mystical theories to Sultân Alap Aرسالân (A.H. 433-465=A.D. 1063-1072), who ordered him to leave Harât, but when he realised that the complaints against him were inspired by jealousy, the Sultân cancelled the order. Lastly, in A.H. 478, Nizâm al Mulk (*d.* A.H. 485=A.D. 1092; see *Lib. Cat.*, vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harât; but, in A.H. 480, he was honourably recalled by the Nizâm. He died in Harât, A.H. 481=A.D. 1088; see *Ṭabaqât Ibn Rajab*, foll. 35-48; *Mîr'ât al Janân*, fol. 275; *Nafahât*, p. 371; *Mujmal Faṣîhî*, fol. 546; *Ṭabaqât al Mufasssîrîn*, fol. 386; *Brock.*, vol. i, p. 433; *Rieu*, *Persian Catalogue* vol. i, p. 35. A separate biography of the author by 'Abdal Qâdir ar Ruhâvî, with the title of *Al Mâdiḥ Wa Al Mamdûḥ*, is mentioned in *Ibn Rajab*. The author of *Tâj at Ṭabaqât*, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in *Brock.*, *loc. cit.*, the following five works of the author are mentioned in *Ibn*

Kaṭāb: (i) كُتَابُ الْفَارُوقِ. (ii) مَنَاقِبُ الْإِمَامِ أَحْمَد. (iii) كُتَابُ عِلَلِ الْمَقَامَاتِ. (iv) مَجَالِسُ التَّذْكِيرِ. (v) تَفْسِيرُ الْقُرْآنِ.

Beginning:—

الحمد لله الواحد الأحد القيوم الصمد وبعد فان جماعة من الراغبين
فى الوقوف على منازل السائرين ... من اهل هراة ... طال علي مسألتهم
اياي زماناً ان ابين لهم في معرفتها بياناً النح *

Several scholars have written commentaries on the present work.
See Hâj. Khal., vol. vi, pp. 129-30.

For other copies of the work see India Office, No. 599; Cairo, vol. vii, p. 556; Berlin, No. 2826-7; Wien, Nos. 1891-2; Br. Mus., No. 753. For a very reliable text, cf. that contained in the commentary by 'Abdarrazzâq al Kâshî (d. A.H. 736=A.D. 1336; see No. 875 below), who tells us, in the preface of his commentary, quoted in India Office, No. 600, that he found many variants in the various copies of the work which he examined, but that fortunately he succeeded in obtaining a copy studied under the author himself, the text of which he incorporated in his commentary.

Written in fair Naskh. Dated A.H. 839.

Scribe: صدر الدين بن محمد.

The title-page bears the following autograph note of Sûfî Muḥammad bin 'Alî, which indicates that the MS. was for some time in his possession:—

من ممتلكات العبد الفقير الى الملك الوالي محمد بن شيخ علي
الملقب بشرف الدين الهمداني عفي الله عنه ذنوبه وستر عيوبه *

This note is followed by his seal, which contains the following Persian verse:—

بمهر مهر نبي و بحقق شاه ولي
ببخش جرم و گناه محمد بن علي

This Muḥammad bin 'Alî was an Indian Sûfî of the 9th century A.H. In A.H. 781, he and his father, 'Alî (d. A.H. 786=A.D. 1384), settled in Kashmir, whose ruler, Iskandar Shâh (A.H. 796-819=A.D. 1393-1416), became a disciple of the present Sûfî, and whose Minister, a Hindû named Basant, accepted Islam under the Sûfî's spiritual influence, and was afterwards known as Malik Saifaddîn. See Taḍkira i 'Ulamâ' i Hind, p. 219.

The title-page also bears the following prayer:—

درمیان نماز سنت صبح و نماز فرض روی بدست راست کُند و سه نوبت
بگوید القهار و قوت کُند دیگر روی به پس پشت کُند و همچنین سه نوبت
بگوید القهار و قوت کُند به پس پشت دیگر روی بدست چپ همچنین
که آن روز الله سبحانه تعالی مهمات او کفایت فرماید انشاء الله بمنه و کرمه *

Four 'Arddidahs, the earliest of which is dated, A.H. 1066, are also found on the title-page.

No. 832.

fol. 13; lines 31; size $11\frac{1}{2} \times 5\frac{1}{2}$; 4×3 .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 11th century A.H. The handwriting of the present MS. is identical with that of MS. No. 873 below, the scribe of which is Nûraddîn Abu'l Wadâd.

No. 833.

fol. 133; lines 13; size 12×7 ; 9×3 .

احیاء علوم الدین

IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of *Ihyâ' u 'Ulûm ad Dîn*, a comprehensive work on Sûfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ân, Hadîş, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone. Muḥammad Pârasâ (d. A.H. 822=A.D. 1419), a famous Sûfi of the 9th century A.H., and the author of *Faṣl al Khitâb*, tells us, in the following passage on fol. 33* of Lib. copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qūt al Qulūb (No. 826 above) : وقد تتبع كلامه (ابو طالب مكي) الامام حجة الاسلام في تأليف احياء العلوم.

Ibn. Ḥajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, No. 159) and 'Irāqī (*d.* A.H. 806=A.D. 1403; see Lib. Cat., vol. v, part ii, No. 442), each made a collection of the Ḥadīṡ referred to in the present work, giving in every case the Isnād and suitable references to other works of Ḥadīṡ. Ibnu'l Jawzī (*d.* A.H. 597=A.D. 1200; see Lib. Cat., vol. x, No. 512), in his two works, I'lam al Iḥyā and Minhāj al Qāsidīn, criticised the present work. His criticisms were replied to by contemporary scholars; and Yāfi'ī, in his Irshād, foll. 36-39, (see No. 908 below) has refuted certain Šūfis, who criticised the present work. The work is divided into four Rubu', or parts: (i) العبادات; (ii) المعاديات; (iii) المهلكات; (iv) المنجيات. Each part is subdivided into 10 Kitāb, and each Kitāb again into several Faṣl. The present copy is divided into four volumes, each volume containing one part. The present volume contains Part I, viz., العبادات.

Author: Abū Ḥāmid Muḥammad bin Muḥammad al Ġazzālī.¹

ابو حامد محمد بن محمد الغزالي

He is surnamed Zainaddīn at Ṭūsī, and is known by the title of Ḥujjat al Islām. An eminent scholar of the Shāfi'ī school, and famous as philosopher, theologian, jurist and exponent of Šūfism, he is known in Europe by the name of Al-ġazel, and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Ṭūs, in A.H. 450; not in 441, as stated by Huart, History of Arabic Literature, p. 265. He lost his father in his boyhood; and was placed under the care of a Šūfi friend of his father, who entered him in a Madrasah of Ṭūs, where he received his early education under Zādaqānī. Love of learning impelled Ġazzālī to leave home; and he first visited Jurjān, where he studied under Abū Naṣr Isma'īl and some others. Thereafter, he proceeded to Nīshāpūr, where the famous professor of Nizāmīyah Madrasah, 'Abdalmalik Imām al Ḥaramain (*d.* A.H. 478=A.D. 1085; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Ġazzālī attended his lectures for a considerable period, and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject, Al Mankhūl,

¹ The present spelling of the word is preferred to that of Ġazzālī, on the high authority of Ikhtiyār ar Rafiq, fol. 28^a, where we read:—

والغزالي بفتح العين المعجمة وتشديد الزاي وبعد الالف لام و هذه النسبة الى الغزال على عادة اهل خوارزم و جرحان فانهم ينسبون الى القصار القصاري ... وقيل الزاي مخففة ... و هو خلاف المشهور *

for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqqin, fol. 77^a, Ġazzâlî submitted *Al Mankhûl* to his teacher, Imâm al Ĥaramain, who made the following encouraging remarks on the work : *انا حي فلما صبرت حتي اموت لان كتابك غطي على كتابي*.

Ġazzâlî became known throughout Nishâpûr as a profound scholar ; and, on the death of Imâm al Ĥaramain, in A.H. 478, the authorities appointed him professor of Nizâmîyah Madrasah in his place. After a few years' service in the Nizâmîyah Madrasah, he was summoned in A.H. 484, by the Nizâm al Mulk of Bagdâd (see Lib. Cat., vol. x, No. 493) to be Principal of the Nizâmîyah College there ; and his success in several debates with eminent scholars of Bagdâd, together with the fame of his lectures, won for him the highest reputation as a scholar throughout the Muslim world. In A.H. 488, he resigned his post in order to devote himself to Şûfism, the love of which had been placed in his heart by *Shaikh* Abû 'Alî Fârmudî (*d.* A.H. 477=A.D. 1084 ; see *Mir'ât al Janân*, fol. 272^b), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca ; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Şûfî Abû Naşr bin Ibrâhim, who died after A.H. 490, as his *Shaikh* for spiritual training. The present work (*Ihyâ'*), along with others, was composed in Damascus, and earned for its author the title of *سيد المصنفين* (the lord of authors) ; see *Irshâd*, No. 908 below. Ġazzâlî, later on, visited Cairo and Alexandria ; and afterwards returned to his native place (Tûs), where he founded a Madrasah for the scholars and a Monastery for the Şûfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ân and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in *Brook.*, vol. i, p. 419. As regards two of the works mentioned in his list, viz., *Al Maḍnûn Bihi 'An Ġairi Ahlihî* and *As sirr al Maktûm*, Ġazzâlî's authorship is emphatically denied by *Isnawî*, fol. 343. He died in A.H. 505=A.D. 1111. See *Isnawî*, *loc. cit.* ; Ibn Mulaqqin, fol. 77 ; *Ikhtiyâr ar Rafiq*, fol. 110 ; *Mir'ât al Janân*, fol. 287^b ; *Nafaḥât*, p. 422 ; *Mujmal Faṣihî*, fol. 159 ; *Subkî*, vol. iv, fol. 210-16 ; *Mu'jam al Buldân*, vol. iii, p. 560 ; *Kashf u Asrâr al Bayân*, fol. 182 ; *Tâj at Ṭabaqât*, vol. vi, part i, fol. 295 ; *Aṭ Ṭabaqât al 'Aliyah* (see foll. 122-25 No. 959/5 below) ; *Gosche*, *Über Ġazzâlî's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp. 239-311 ; *Munk*, *Mélange de philosophie*, p. 336 ; *Schefer Chrestomathie Persane*, vol. ii, p. 212 ; *Huart*, *History of Arabic Literature*, p. 263 ; *Nicholson*, *Literary History of Arabs*, p. 338 ; *Macdonald*, *Development of Muslim Theology*, pp. 215-241 ; *Z.D.M.G.*, vol. vii, p. 172.

Beginning:—

مد الله تعالى اولا حمدا كثيرا طيباً الخ

For other copies of the work see Berlin, Nos. 1679–1706; Wien, No. 1656; Leid, No. 2146; Br. Mus. Suppl., No. 173–4; Br. Mus., Nos. 854–8; Cairo, vol. ii, p. 62; Alger, Nos. 554–8; India Office, Nos. 602–10; Badl., vol. i, Nos. 287, 295; Râmpûr, No. 253; Âṣafiyah, Nos. 1–3.

The work has been printed in Bûlâq, A.H. 1289, and in Cairo, A.H. 1306; also lithographed in Lucknow, A.D. 1864.

No. 834.

fol. 208; lines 31, size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

Continuation of preceding volume; contains the second part of the work. It begins thus:—

الحمد لله الذي احسن تدبير الكائنات الخ

No. 835.

fol. 164; lines 31; size 12×7 ; 9×5 .

Vol. III.

Continuation of above; contains the third part of the work. It begins thus:—

* الحمد لله الذى يتكبر دون ادراك جلاله القلوب الخ

No. 836.

fol. 376; lines 13; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. IV.

Continuation of above; contains the fourth part of the work. It begins thus:—

* الحمد لله الذى بتكميده يستفتح الكتاب الخ

All these four volumes are written in beautiful Naskh, within gold-ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated, in a great variety of colours.

Scribe : درويش محمد ابن باقي محمد.

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus:—بندۀ شاه جهان عبد الرشيد ديلمي, we may conclude that the present MS. was at one time in possession of 'Abdarrashid ad Dailamî (*d.* A.H. 1081=A.D. 1670; see *Taḍkira-i Khush Nawîsân*, p. 95), a famous scribe in the Court of *Shâh Jahân* (A.H. 1037–1068=A.D. 1628–1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: وقف هذا الكتاب لله عز وجل العبد الضعيف وحاجي عبد الرزاق سنة ١١١٤, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1114, by one *Hâjî 'Abdarrazzâq*.

No. 837.

fol. 304; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

The Same.

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1–8. Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9^b.

Foll. 9^b–10 are fully illuminated.

At the top of fol. 9^b, a note which runs thus: از کتب خانۀ جناب نواب حاجي ولايت علي خان صاحب دام اقباله سي ائي. اي. indicates that the present MS. is from the Library of *Nawwâb Hâjî Wilâyat 'Alî Khân Sâhib*, C.I.E., of Patna.

No. 838.

fol. 354; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1–8. Index of the contents.

The work begins on fol. 9^b.

Both volumes are written in good *Naskh*. Not dated; apparently,

13th century A.H. There is beautiful frontispiece at the beginning of each volume.

No. 839.

fol. 479 ; lines 25 ; size 12×7 ; $8 \times 4\frac{1}{2}$.

The Same.

The second volume only of a beautiful copy of the preceding work, divided into two volumes. It contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above

Written in beautiful Naskh, within gold-ruled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each *Kitāb*. Dated A.H. 1100.

Scribe : محمد شاکر بن محمد شریف.

The name of the scribe is found on fol. 214^b, at the end of the 3rd part.

A note at the end tells us that the present copy was made during the reign of Aurangzib, and therefore presumably in India.

No. 840.

fol. 16 ; lines 25 ; size 9×7 ; 7×4 .

قطعة من احیاء علوم الدین

QIṬ'AT MIN IHYÂ' 'ULÛM AD DÎN.

A fragment of the preceding work, containing کتاب اسرار الزکوة, the 6th *Kitāb* of the first part.

Beginning :—

الحمد لله الذى اسعد و اشقى النخ *

Written in good Naskh, within gold-ruled borders. Not dated ; apparently, 12th century A.H.

No. 841.

fol. 108; lines 25; size 13 × 8; 9 × 6½.

مختصر الاحياء

MUKHTAṢAR AL IḤYĀ'.

A very rare abridgment of Iḥyâ' u 'Ulûm ad Dîn (Nos. 833-36 above), not mentioned in any catalogue. A note on the title-page, which runs thus: تأليف الشيخ الامام المقام محي الدين ابي زكريا يحيى بن محمد بن موسى Yaḥyâ bin Muḥammad bin Mûsâ. Hâj. Khal., vol. i, p. 183, mentions an abridgment of Iḥyâ' al 'Ulûm by Abû Zakariyah; but gives no details as to beginning or contents, or date of the author's death. The author of Tuhfa, fol. 77^b, also mentions an abridgment of Iḥyâ' among the works of the same Abû Zakariyah. Yâfi'î, in Mir'ât al Janân, fol. 324^b, merely mentions his name, but gives us the date of his death, viz., A.H. 558 = A.D. 1162.

The full name of Abû Zakariyah Yaḥyâ runs thus: Abu'l Hasan Yaḥyâ bin Abi'l Khair bin Sâlim bin As'ad bin 'Abdallâh bin Muḥammad bin Mûsâ bin 'Imrân bin Rabi'ah bin 'Abs bin Zuhair bin Gâlib bin 'Abdallâh bin 'Akk bin 'Adnân أبو الحسن يحيى بن أبي الخير بن سالم بن أسعد بن عبد الله بن محمد بن موسى بن عمران بن ربيعة بن عيسى بن زهير بن غالب بن عبد الله بن عك بن عدنان. A prominent scholar and Shâfi'î jurist of Yaman, he was born in A.H. 489, and completed his studies in his native place in A.H. 529. He is the author of the following works: (i) Az Zawâ'id, a work on jurisprudence, dealing with points omitted by the author of Muḥaddḍah, the well-known work on Shâfi'î jurisprudence. (ii) Al Bayân, an independent work on jurisprudence. (iii) Al Intiṣâr, a work in refutation of the theological doctrine of the Mu'tazili sect relating to the Qur'ân. (iv) Garîb al Wasît, a work on jurisprudence. (v) Mukhtasar u Iḥyâ u 'Ulûm ad Dîn, the present work. For a full account of the author, see Tuhfâ; fol. 76-79.

The following scholars are well-known pupils of the author:—

- (i) Muḥammad bin Mufliḥ, a scholar of Yaman, who died at the end of the 6th century A.H.
- (ii) Aḥmad Al 'Arshânî (d. A.H. 607 = A.D. 1210; see Tuhfâ, fol. 102^a).

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على سيدنا محمد رسوله الى الخلق اجمعين وعلى آله وصحبه وتابعهم باحسان

الى يوم الدين و بعد فاني لم ازل حريصا منذ زمان تتقدم في ان اختصر
كتاب الاحياء حسب الاستطاعة والله الموفق للصواب باب في فضيلة العلوم النعم *

Written in fair Naskh. Dated A.H. 1177.

Scribe : هادي بن علي.

No. 842.

foll. 154; lines 11; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

عين العلم و زين العلم

‘AIN AL ‘ILM WA ZAIN AL ĤILM.

An abridgment of *Iḥyâ’ al ‘Ulûm* (see Nos. 833–836 above). The author of India Office Catalogue, No. 680, rejects the statement made by Stewart in his Catalogue (No. 139), in which he describes the present work as an abridgment of *Iḥyâ’ u ‘Ulûm ad Dîn*, and holds that it is a compendious independent work on asceticism and Šufism. An examination of the contents of the work supports Stewart’s statement, however; and ‘Alî Qârî (*d.* A.H. 1014=A.D. 1605), in his commentary (No. 844 below), definitely states that the text is an abridgment of *Iḥyâ’ al ‘Ulûm*, as appears from the following passage in the preface to his commentary (see No. 844 below):—

و هو فى الحقيقة مختصر لاهياء العلوم لحجة الاسلام *

The authorship of the work is doubtful. According to some Muḥammad bin ‘Uṣmân bin ‘Umar Al Balkhî محمد بن عثمان بن عمر البلخي a scholar of the 8th century A.H., is the author, see *Hâj. K̲hal.*, vol. iv, p. 283. Again in *Hâj. K̲hal.*, vol. vi, p. 159, and Berlin, No. 3064, where the work is noticed under the title of *Manâhiġ al ‘Ārifîn*, one ‘Abdallâh bin ‘Abdarrahmân al Modâ’inî is said to be the author of the work; but ‘Alî Qârî, in his commentary, on the authority of Ibn Ḥaġar (*d.* A.H. 852=A.D. 1449; see *Lib. Cat.*, vol. v, part i, p. 49) holds that it is the work of a certain Indian scholar.

Beginning:—

يا رب العالمين باسمك ابتدئ النعم *

For other copies of the work see India Office, No. 680; Berlin, No. 3064; Āṣafiyaḥ Library, Nos. 502, 555 and 877; Rampûr Nos. 222–225.

The present work was lithographed in Peshawar, A.H. 1279 ; see Rampûr, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1362.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. At the end is found the seal of Faḍā'il Khān, a noble of 'Ālamgir's Court, dated A.H. 1104, from which we may conclude that the MS. was for some time in his possession, and was written in or before that year. This seal is followed by a note, which runs thus :--

عین العلم با سر لوح مجدول بطلای و رنگ جلد مستعمل بابت

پیشکش هدایت الله ولد عذایت الله خان هفتم ماه شعبان سنه ۱۱۴۴ •

The note tells us that the present MS. was presented, in A.H. 1144, to Hidāyatallāh, the son of 'Ināyatallāh, the author of Aḥkām 'Ālamgiri, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; Ma'āṣir 'Ālamgiri, 257^b.

Two 'Arḍdidahs of later date are found at the end.

No. 843.

foll. 113; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Dated A.H. 1122. Marginal notes are found throughout the copy.

Scribe: رحمت الله الضیائی. He is also the scribe of the MS. No. 852 below.

The seal of one Muḥammad Ya'qûb, dated A.H. 1272, is found at the end.

26 foll., containing quotations from different works, have been added by some one at the end.

No. 844.

fol. 549; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

شرح عين العلم

SHARḤ U 'AIN AL 'ILM.

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'ân, Ḥadīṣ and sayings of the Šūfis. The present commentary was the author's last work, and was composed in Rajab, A.H. 1014, a few months before his death.

By 'Alī bin Sulṭân Muḥammad al Qârī al Harawī علي بن سلطان محمد القاري الهروي, the most eminent Ḥanafī author of the 11th century A.H., who died in A.H. 1014=A.D. 1605. See Lib. Cat., vol. v, part i, No. 237.

Autograph of 'Alī Qârī is found on the title-page of Al Wasilah; see Hand-list, No. 186, where 'Alī Qârī in the following note says that the said MS. was for some time in his possession:—

ملكه بالشراء الشرعي أفقر عباد الله الملك الغني علي بن سلطان
محمد الهروي لطف بهما بلطفه الخفي *

Beginning:—

الحمد لله العلي العظيم ... اما بعد فيقول خادم كلام ربه القديم
... على بن سلطان محمد القاري الهروي ... وهو في الحقيقة مختصر
لاحياء علوم الدين لحجة الاسلام وهو (المصنف) من فضلاء الهذد
وصلحائهم على ما صرح به الشيخ ابن حجر في مقدمته ... وقيل انه
منسوب الى علماء بلخ *

For other copies of the work see Râmpûr, Nos. 182-83; Cairo, vol. ii, p. 92, where seven copies of the work are enumerated.

The present commentary was printed in Constantinople, A.H. 1292.

Written in good Naskḥ. Not dated; apparently, 12th century

A.H.

No. 845.

fol. 256; lines 11; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

جواهر القرآن

JAWÂHIR AL QUR'ÂN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sûfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ân, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning; and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them; see fol. 97^a, where he says:—

و حرام على من يقع هذا الكتاب بيده ان يظهره الا على من استجمع
بهذه الصفات *

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ân from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'ân, and which he designates by a separate title, viz., *Al Arba'ûn fi uṣûl Ad Dîn* (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127^a, where he says:—

اسم هذا القسم كتاب اربعين في اصول الدين فمن شاء ان يكتبه
مفردا فليكتب فانه مشتمل على زبدة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No. 846 below, where its contents are fully described.

Author: Abû Hâmid Muḥammad bin Aḥmad al Gazzâlî (*d.* A.H. 505=A.D. 1111); see No. 833 above.

Beginning:—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصلوة على رسوله
التي هي خاتمه كل خطاب النعم *

At several points, readers are requested by the author to refer to another composition of his, *Ihyâ' al 'Ulûm* (Nos. 833-36), for more detailed information on the points concerned.

An index of the work is contained in foll. 1-4.

For other copies see Leid, No. 1986-87; Br. Mus., No. 143; A.S., No. 388; Cairo, vol. viii, p. 198; *Âsafiyah*, Nos. 14/2, 21/3.

Written in ordinary Naskh. Not dated; apparently, 11th century A.H.

No. 846.

foll. 102; lines 18; size 9×5 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الاربعون في اصول الدين

AL ARBA'ŪN FĪ UṢŪL AD DĪN.

A copy of the third Qism of the preceding work, treated as an independent composition and transcribed by *Shāikh Muḥammad Chishtī*, a Ṣūfī of the 11th century A.H., who added a short preface, which runs thus:—

الحمد لله رب العالمين حمدا يوازي نعمه ويكافي مزيده و الصلوة
علي رسوله محمد وآله واصحابه اجمعين *

The present work (the third Qism of the preceding) is again divided into the following four Qisms, each Qism containing a section devoted to each of the ten principles dealt with and a *Khâtimah*:—

(i) القسم الاول في المعارف ; (ii) القسم الثاني في الاعمال الظاهرة ; (iii) القسم الثالث في اصول تركية النفس عن الاخلاق المذمومة ; (iv) القسم الرابع في اصول الاخلاق المحمودة .

The ten principles dealt with in the first Qism (followed by a *Khâtimah*) are as under:—

(i) الاول في ذات الله تبارك وتعالى ; (ii) الثاني في تقديس الذات ; (iii) الثالث في القدرة ; (iv) الرابع في العلم ; (v) الخامس في الارادة ; (vi) السادس في الاخلاق ; (vii) السابع في الكلام ; (viii) الثامن في الافعال ; (ix) التاسع في النبوة ; (x) العاشر في النبوة .

خاتمة في التنبيه على الكتب التي منها تطلب حقائق هذه الامور .

The ten principles and *Khâtimah* of the second Qism are as follows:—

(iv) ; الثالث فى الصوم (iii) ; الثاني فى الزكوة (ii) ; الاول فى الصلوة (i) ;
 السابع (vii) ; السادس فى الاذكار (vi) ; الخامس فى قراءة القرآن (v) ; الرابع فى الحج
 الثامن فى القيام لحقوق المسلمين وحسن الصحبة معهم (viii) فى طلب الحلال
 العاشر فى اتباع السنة (x) ; التاسع فى الامر بالمعروف (ix)

خاتمة تنعطف على الجمع فى ترتيب الورد : *Khâtimah*.

The ten principles of the third Qism, and the *Khâtimah* to the same, are as follows:— 79

(i) الثالث فى الغضب (iii) ; الثاني فى شره الكلام (ii) ; الاول فى شره الطعام (i) ;
 السادس فى (vi) ; الخامس فى البخل وحب المال (v) ; الرابع فى الحسد (iv) ;
 الثامن فى الكبر (viii) ; السابع فى حب الدنيا (vii) ; الرعونة وحب الجاه
 العاشر فى الرياء (x) ; التاسع فى العجب (ix)

خاتمة تنعطف على الجملة فى جامع الاخلاق ومواقع الغرور منها : *Khâtimah*.

The following are the ten principles of the fourth Qism, and the *Khâtimah* to the same:—

(i) الثالث فى الزهد (iii) ; الثاني فى الخوف والرجاء (ii) ; الاول فى التوبة (i) ;
 السادس فى النية والاخلاص (vi) , الخامس فى الشكر (v) ; الرابع فى الصبر (iv) ;
 التاسع فى (ix) ; الثامن فى المحبة (viii) ; السابع فى التوكل (vii) ; والصدق
 العاشر فى ذكر الموت وحقيقته واصناف العقوبات الروحانية (x) ; الرضاء بالقضاء

خاتمة تنعطف على الجميع فى التفكير والمحاسبة : *Khâtimah*.

For other copies of the work see Âsafiyah Library, No. 392 ;
 Râmpûr, Nos. 21-33.

Written in Nasta'liq. Dated A.H. 1099.

No. 847.

fol. 158 ; lines 17 ; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

منهاج العابدین

MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions, the manner of representation and method of exposition adopted is new. According to the statement contained in the Isnâd, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No. 3265.

Author: Abû Hâmid Muḥammad bin Muḥammad al Ġazzâlî
 ابو حامد محمد بن محمد الغزالي. See No. 833 above.

The Isnâd runs thus:—

انما يتقبل الله من المتقين حدثنى الشيخ الفقيه الصالح الزاهد عبد
 الملك بن عبد الله رضي الله عنه قال املأني الشيخ الزاهد الموفق حجة
 الاسلام زين الدين شرف الائمة ابو حامد محمد بن محمد الغزالي رفع الله
 درجة هذا الكتاب و هو آخر كتاب منفه النعم *

The preface to the work begins thus:—

الحمد لله الملك الحكيم الجواد الكريم العزيز ... فصنفنا في قطع
 هذا الطريق و سلوكها كتباً كاحياء علوم الدين و اقتضت
 الحال عند ذوى الالباب فا تهلت الى من بيده الخلق و الامر
 ان يوفقنى لتصنيف كتاب يقع عليه الاجماع و يحصل بقرأته الانتفاع
 فاجابنى الذى يجيب المضطر اذا دعاه و اطلعني بفضل على اسرار ذلك
 و الهمنى فيه ترتيباً لم اذكره في مصنفات التى تقدمت في اسرار
 معاملات الدين النعم *

The Isnâd quoted above tells us that the contents of the present work were dictated by Ġazzâlî to one of his pupils, 'Abdalmalik bin 'Abdallâh, a scholar of the 6th century A.H.; and our copy, which is dated A.H. 966, is accordingly a later transcription of one containing the above Isnâd.

For other copies of the work see Berlin, Nos. 3265-66; Paris, No. 1248; Leid, No. 2147; Br. Mus., No. 165; Br. Mus. Suppl., No. 229; Cairo, vol. ii, p. 138, vol. vii, p. 116; Āṣafīyah, Nos. 27, 16/2, 644. For a printed copy of the same, dated A.H. 1305 see also Āṣafīyah, No. 221.

Written in bold Naskḥ. Dated A.H. 966.

Scribe: ابن قاضي علاء الدين.

No. 848.

fol. 16; lines 19; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مقاصد منهاج العابدین

MAQÂSID U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abdal-wahhâb ash Sha'rânî عبد الوهاب الشعراني (*d.* A.H. 973=A.D. 1665; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidîn, by Muṣṭafa Bakrî, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فان الكتاب الموسوم بمقاصد منهاج العابدین الجامع لشوارد
قائِق دقائِق الدین اختصرة العارف الربانى سيدى عبد الوهاب الشعراني
الشيخ *

Some one has erroneously noted in the margin of fol. 1^b that the present is an independent work on Ṣūfism, with the title *Risâlat u 'Ilm ad Dîn* thus: رسالة علم الدين لاهل العلم و المريد.

Beginning:—

الحمد لله الذي وفق من شاء من عبادة سلوك ... منهاج العابدین
... اما بعد فان منهاج العابدین من الكتب التي وقع عليها ... الاجماع
و عم به الانتفاع فسألني بعض اخواني ممن ذاكرتهم ان اجمع ... مقاصدة
و اذكر حقائقه و شوارده الشيخ *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.

Written in fair Naskh. Dated A.H. 1123.

No. 849.

foll. 20 ; lines 20 ; size 8 × 5 ; 7 × 4½.

رسالة التسوية

RISÂLAT AT TASWIYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Sûrat u Şâd (38, verses 71-2), of the Qur'ân :—

اذ قال ربك للملائكة اني خالق بشرا من طين ⑤ فاذا سويته و نفخت فيه من روحي فقعوا له ساجدين ⑥

When thy Lord said to the angels, “I am about to make man of clay, and when I have formed him, and breathed my Spirit into him, then worshipping fall down before him.”

Author: Abû Hâmid Muḥammad bin Muḥammad al Ġazzâlî (d. A.H. 505 = A.D. 1111 ; see No. 833 above).

The scribe, whose name is not given, tells us in the following note at the end that the present work is *Al Kitâb Al Maḍnûn bihi ‘An Ġair i Ahlihî*, one of the two works ascribed to Ġazzâlî (see No. 833 above) :—

تم الكتاب المضمون به عن غير اهله *

The beginning and contents of the copy of that work, noticed in Berlin, No. 1721, do not correspond with those of the present MS. ; while, on the other hand, a work by Ġazzâlî, entitled *Ar Risâlat at Taswiyah*, which is noticed in Berlin, No. 1722, agrees fully with the beginning and contents of the present MS. We may, therefore, safely reject the statement made by the scribe.

Beginning :—

قال الامام ابو حامد محمد بن محمد الغزالي لماسئل عن قوله تعالى فاذا سويته و نفخت فيه من روحي الآية ... ما التسوية و ما النفخ فقال رضي الله عنه التسوية فعل في المحل القابل للروح و هو الطين في حق آدم عليه السلام الخ *

Written in fair Naskh. Not dated ; apparently 13th century

A.H.

No. 850.

foll. 118; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح بداية الهداية

SHARḤ BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on Bidâyat al Hidâyah, a treatise on Şûfism by Gazzâlî (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580/2; Berlin, No. 3263; Cairo, vol. ii, p. 70. The commentator's name appears nowhere in the MS.; nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Aḥmad al Fâkihî (*d.* A.H. 982=A.D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in foll. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهداية امام غزالي قدری از اول ناقص بود مکمل کرده

شد *

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as researches in books of reference:—

(i) The commentator, on fol. 82^a, refers to a commentary of his own on *Ḥizb* of Abu'l Ḥasan Bakrî, one of his *Shaiḥs*, thus:—

نعم سمعت من شيخنا ابي الحسن البكري كما شرحت

... من المنقبة العالية لشيخنا في آخر شرح حزه *

Now a commentary on *Ḥizb* is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Aḥmad.

(ii) The commentator, on fol. 100^a, refers to a work entitled *Kitâb al Akhlâq*, also known as *Al Manâhij*; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الاخلاق *

This is also mentioned as a work of 'Abdal Qâdir in Berlin, No. 5401.

(iii) The author of *An Nûr as Sâfir*, on fol. 395^a, mentions two commentaries on *Bidâyah*; one detailed and the other concise, by 'Abbal-Qâdir bin Aḥmad al Fâkihi, thus:—

وله تصانيف منها شرحان على البداية للغزالي احدهما اكبر من الآخر.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on *Bidâyah*, which he speaks of as *Ash Sharḥ*; and, on fol. 72^a, he distinctly says that the subject has been fully explained by him in *Ash Sharḥ*, thus: *بينت ذلك فى لشرح* (I explained it in *Ash Sharḥ*).

Beginning:—

الحمد لله الذي منه بداية الهداية و اليه انتهائها والصلوة والسلام على من ظهرت على يده انوارها ... اما بعد فان الرسالة الوجيزة المسماة ببداية الهداية للامام الهمام ابي حامد الغزالي ... لما كانت مشهورة بين الانام و تصدى لشرحه بعض الاعلام كالامام العلامة وحيد عصرة و فريد دهره عبد القادر بن احمد الفاكهي الشافعي المجاور لبيت الله لكن لم يكن هذا الشرح الجليل خالياً من البسط و التفصيل فاردت ان احذر شرحاً صغيراً الخ *

Commentator: 'Abdal Qâdir bin Aḥmad al Fâkihi بن القادر بن عبد القادر, a famous scholar and author of repute. He was born in A.H. 920 and died in A.H. 982=A.D. 1574; see *An Nûr as Sâfir*, fol. 359. He is described by the author of *An Nûr as Sâfir* as a writer as voluminous as *Suyûtî* (d. A.H. 911=A.D. 1505), who was the author of 600 works. Unfortunately, the works of our present author are not enumerated by his biographers; but we have succeeded in tracing the following eight works of his:—

(i) The present work. (ii) *Kitâb al Akhlâq*, also known as *Al Manâhij as Saniyah*; see Berlin, No. 5401. (iii) *Sharḥ al Hizb*; see Berlin, No. 10110. (iv) *Ash Sharḥ al Akbar*, mentioned in *An Nûr as Sâfir*. (v) *Faṣl al Khitâb fi Fadâ'il 'Amâ'im*, mentioned on fol. 65 of the present MS. (vi) *Tâj ar Riyâsah*, mentioned on fol. 118. (vii) *Tuḥfat al Liṭâfah*, mentioned on fol. 13^b of MS. No. 936 below. (viii) *Husn al Tawassul*; for a copy of which, see No. 936 below.

Written in fair Naskḥ. Not dated; apparently, 11th century A.H.

The following note at the end tells us that one Nizâmaddîn compared the present MS. with some other copy of the work:—

بلغ مقابلة على حسب الطاقه قاضي منعم نظام الدين *

No. 851.

fol. 249 ; lines 22 ; size $10\frac{1}{2} \times 7$; 8×4 .

الغنية لطالبي طريق الحق

L GUNYAH LI TĀLIBÎ TARÎQ AL HAQQ.

The work is given the above title by the author himself, in the preface quoted below ; and is noticed under the same title in Brock., vol. i, p. 435. Hâj. Khal., vol. iv, p. 338, designates the work by the title Gunya only. In India, the work is generally known as Ġunyāt at Tālibīn ; see India Office, Nos. 617–8 : Rampûr, Nos. 230–33 ; Stewart Cat., No. 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows:—

كتاب غنية الطالبين من مصنفات سلطان العارفين غوث الثقلين امام

الحرمين شيخ الفريقين عبد القادر الجيلاني *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics : آداب المريدين. The work is chiefly based on the Qur'ân, Ḥadīṣ and sayings of the Sûfis. It was composed at the persistent request of the author's friends.

Author: Muḥiaddīn 'Abdal Qâdir bin Abi Ṣâliḥ Mûsâ bin Janki-dûst al Jilî al Ḥanbalî معي الدين عبد القادر بن ابي صالح موسى بن جنكي الدوست, the famous Ḥanbalî scholar, and founder of the Qâdiriyyah order, the most popular order of Sûfism, known throughout the Islamic world. The genealogical table of our author both on his father's and his mother's side ends with 'Alî, the fourth Caliph. Cf. the beginning of MS. No. 854 below, where his genealogical table on the paternal side is quoted. His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS.

He was born in A.H. 470, or according to some in A.H. 471. The former is the date generally accepted by his biographers. The author of *Fawât al Wafayât*, vol. ii, p. 1, wrongly states the year of his birth as A.H. 491. He came to Bagdâd, at 18 years of age, in A.H. 488; and there he completed his studies under distinguished scholars and Şûfis. He received spiritual training under several *Shaikhs*; but *خرقة* (the garment of Şûfism) he received from Abû Sa'îd Makhzûmî, the most famous Şûfî of his age. For some years following A.H. 526 he was engaged in preaching and delivering lectures on Islam. His biographers tell us that his success in converting a large number of non-Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher. A great many Muhammadans confessed their sins and sought repentance, placing their hands on his. Ibn Jawzî, a contemporary Hanbalî scholar (see Lib. Cat., vol. x, No. 512), severely criticised our author in his work entitled *Damm u 'Abdal Qâdir* (see vol. v, Part ii, No. 203, where the compositions of Ibn Jawzî are enumerated); but it is generally recognised that this and other works of Ibn Jawzî against the Şûfis were inspired by bitter prejudice against the latter. 'Abdal Qâdir, the founder of the Qâdiri-yah order, died at the age of 91 years in A.H. 561=A.D. 1165. See, for his life and works Ibn Rajab, foll. 192-99; *Mir'ât al Janân*, foll. 332-36; *Nafaḥât*, p. 586; *Mujmal Faṣiḥi*, fol. 169; Brock., vol. i, p. 435. Many Şûfis and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) *Bahjat al Asrâr*; see Hand-list, No. 2442. (ii) *Qalâ'id al Jawâhir*; see Hand-list, No. 2445. (iii) *Gibṭat an Nâzir*; see Hand-list, No. 2444. The last-mentioned work was edited from the Library copy by Sir E. Denison Ross, and published in Calcutta in A.D. 1903.

Beginning:—

عونك و لطفك صلى الله على سيدنا محمد و آله وصحبه و سلم
الحمد لله الذي بتكميده يستفتح كل كتاب و بذكره يصدر كل خطاب ...
اما بعد فقد ارحم على بعض اصحابى اجبته الى ذلك فسارعت
مشمرا مبتغياً محتسباً للثواب الى جمع هذا الكتاب بتوفيق رب الارباب و قد
سميته غنية لطالبي طريق الحق الخ *

For other copies of the work see Berlin, No. 2836; India Office, Nos. 617-8; Rampûr, Nos. 230-33; Āṣafiyah, No. 1176; Stewart Cat., No. 149.

Written in fair Naskh. Dated A.H. 1016.

Scribe: ابو تراب شيخ اسحاق لاهوري, an Indian Şûfi of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed :—

سنینش کامل وعاشق تولد
۹۱ ۳۷۱

This verse is followed by a note, which tells us that the MS. was in A.H. 1125 in possession of one Muḥammad Şâliḥ of Lahore; and this is followed by another note, written by one Saifaddîn Ḥusain of Lahore, who says that he obtained possession of the MS. through Muḥammad Nâsiraddîn Şhâh in A.H. 1135.

Quotations from various Arabic works are found on the title-page, as also on foll. 248^b-49 at the end.

No. 852.

foll. 128; lines 13; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

فتوح الغیب

FUTUḤ AL ĠAIB.

A well-known work on Şûfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

Author: Muḥiaddîn 'Abdal Qâdir Al Jilî المعی الدین عبد القادر الجیلی
See No. 851 above.

The work begins with the Isnâd thus :—

قال والدي الامام الاوحد ... امام الائمة محبي الدين سيد الطوائف
ابو محمد عبد القادر بن ابي صالح بن عبد الله الجيلي الحمد لله
رب العالمين اولا و آخره الخ *

The MS. is annotated throughout, in different hands; and on foll. 99-128 are quotations from various works on different points. For other copies of the work see Berlin, Nos. 2837-9; Leid, No. 2154; India Office, No. 616; Râmpûr, Nos. 243-44; Âsafiyah, No. 62/2; Cairo, vol. vii, p. 181.

Written in fair Naskh. Dated A.H. 1124.

Scribe: رحمة الله الضيائي.

No. 853.

foll. 261 ; lines 10 ; size $7\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1275. Each line of Arabic is followed by a Persian translation in red ink.

Scribe : عبد الرحمن خان معمدی.

No. 854.

foll. 428 ; lines 12 ; size 12×7 ; $9 \times 4\frac{1}{2}$.

ملفوظ القادرية

MALFŪZ AL QÂDIRĪYAH.

The above is the title given to the present work in a note at the end of our copy, which runs thus :—

قد وقع الفراغ من ترقیم الملفوظ لحضرة محبوب السبعاني غوث

الصمداني شيخ عبد القادر الجيلاني *

This agrees with the title as given in India Office, No. 619. In Berlin, No. 3402, on the other hand, the work is noticed under the title : الفتح الرباني والفيض السبعاني Al Fatḥ ar Rabbānī Wa Al Faīḍ as Subḥānī; and a different title again is found in Ḥāḡ. Kḥal., vol. ii, p. 605, where the work is referred to as جلاء الخواطر Jalā' al Kḥawāṭir. The present work is a collection of the sermons of Shaikh 'Abdal Qâdir (see No. 851 above) delivered in various Madrasahs and Rubâṭ (i.e. dwelling-houses of Šūfis) in Bagdâd from Shawwâl, A.H. 545, to Rajab, A.H. 546. These sermons contain religious, mystical and moral instruction.

Beginning :—

كتب سيد الاولياء ... عبد القادر رضي الله عنه ... بن ابي صالح موسى

جنكى دوست بن عبد الله الجيلاني بن يحيى الزاهد بن محمد بن داود

بن موسى الثاني بن عبد الله الثاني بن موسى الجون بن عبد الله

المخلص بن الحسن المثني بن حسن بن علي بن ابي طالب قال الشيخ

ابو محمد محيي الدين عبد القادر رضى الله عنه وارضاه ... يوم الاحد بالرباط
ثالث شوال سنة خمس و اربعين و خمسمائة الاعتراض على الحق عز و جل
عند نزول الاقدار موت الدين الخ *

For other copies of the work see Bûhâr, Lib. Cat., vol. ii, No. 119; Âsafiyah, No. 1243; India Office, *loc. cit.*: Berlin, *loc. cit.*; where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of Al Fath ar Rabbân, the title given in Berlin, *loc. cit.*

Written in fair bold Naskh. Not dated; apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Ali, the 4th Caliph:—

نسبت نسب والدہ شریفہ حضرت غوث الاعظم قدس اللہ سرہ اینست
حضرت فاطمہ ام الخیر - بذمت سید ابو عبد اللہ الصومعی ابن سید
جمال الدین ابن سید محمد ابن سید محمود ابن سید طاہر ابن
ابو عطاء سید عبد اللہ ابن سید کمال الدین عیسیٰ ابن سید علاء الدین
ابن سید محمد ابن سید علی ابن امام حضرت امام جعفر صادق ابن
حضرت امام محمد باقر ابن حضرت امام زین العابدین ابن حضرت امام
حسین ابن حضرت علی مرتضی *

No. 855.

fol. 92; lines 10; size 8×5; 6×4.

آداب المریدین 'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Murîdîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084.

Author: Abû An Najîb 'Abdal Qâhir bin 'Abdallâh bin Muḥam-

mad bin ‘Ammawaih as Suhrawardī ابوالنجيب عبد القادر بن عبد الله بن محمد بن عمويه السهروردي, a famous Shāfi‘ī scholar and a Šūfi of great repute, known to us as the founder of the Suhrawardiyah order of Šūfism. Our author traced his descent from Abū Bakr, the first Caliph. His early education was given to him by his uncle, Abū Hafs, who was also the first Šūfi, to inspire him with a love of mystical learning. He came with his uncle to Baġdād, where both of them permanently settled. Abū an Najīb took admission in that famous institution, the Nizāmīyah College of Baġdād. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism, and received his spiritual training from Aḥmad al Ġazzālī (*d.* A.H. 520=A.D. 1126; see No. 959/5 below) and Shaikh Hammād ad Dabbās (*d.* A.H. 525=A.D. 1130; see *Mir’ât al Janân*, fol. 305^a). On the death of the latter, he attended the sittings of Shaikh ‘Abdal Qâdir al Jîlî (see No. 851 above). Abū an Najīb received the garment and licence of Šūfism from all the above-mentioned Shaikhs; but he is specially reckoned as the disciple and successor of Aḥmad Ġazzālî. Our author lived in a Rubât built by him on the west bank of the Tigris at Baġdād; where after completing his mystical training, he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery; and Abū an Najīb added to it a Madrasah. In addition to the sittings mentioned above, he invariably presided over the assemblies of the Šūfis. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Šūfis alike spread throughout the Islamic world; and he was visited in Baġdād by Caliphs, kings and nobles. On the 15th Muḥarram, A.H. 545, he was appointed Principal of the Nizāmīyah College, where he worked with remarkable success till Rabi‘ 11, A.H. 547, when he resigned, as a protest against the action taken by the authorities in escheating the property of one Shaikh Ya‘qûb al Kâtib, a boarder of the College who had died. This action resulted in a strike among the boarders, for a detailed account of which see al Kâmil by Ibn Aṣîr, vol. xi, p. 69. After resigning his post Abū an Najīb returned to his Monastery and Madrasah, where he continued to hold sittings till A.H. 556. In A.H. 557 he left Baġdād, intending to visit Jerusalem. When he reached Damascus, however, he was persuaded by the authorities to stay there and deliver a series of lectures on Islam, which were attended by chiefs, nobles and scholars. From Damascus he returned to Baġdād, and passed the rest of his life in his own Monastery, where he died in A.H. 563=A.D. 1167. The

special mystical teaching of Abû an Najîb, which was adopted by the Suhrawardîyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddîn al Kubrâ (d. A.H. 618=A.D. 1221) and Shihâbaddîn as Suhrawardî (see No. 860 below). The author of Mir'ât al Asrâr, fol. 21^b, notes the fact that the number of novices belonging to this order of Şûfism exceeds that of any other order, thus:—

چندین مشائخ که در سلک او منسلک گشتند در خانوادۀ دیگر کم باشند *

The same fact is noted in Latâif Ashrafi, p. 353, as follows: * مشائخ که نسبت بخانوادۀ سهروردیست بدود مان دیگر کم بوده باشند * The biographers of the founder of the Suhrawardîyah order tell us that he left a number of works; but only two are known to us, viz., the present work and Sharḥu Asmâ' al Ḥusnâ, the only known copy of which is noticed in Wien, No. 1660/11.

For our author's life see Mir'ât-al Janân, fol. 338; Subkî, vol. v, fol. 270; Isnawî, fol. 253; Ibn Mulaqqin, fol. 90; Bahjat al Asrâr, fol. 216; Qalâid al Jawahir, fol. 92^b; Nafahât, p. 487; Muġmal Faṣihî, fol. 169^b; Mir'ât al Asrâr, fol. 241^b; Tâj at Ṭabaqât, vol. vi, Part ii, fol. 730; De Slane's translation of Ibn Kḥallikân, vol. ii, p. 150; Brock., vol. i, p. 436, where two dates, viz., A.H. 562 and 563 are given as the date of his death. All the other works referred to above give the date A.H. 563.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد خاتم النبيين
.....اعلم ارشدنا الله و اياك ان كل طالب لشيء لا بدله ان يعلم ماهيته *

For other copies of the work see Berlin, Nos. 3084-85; Paris, No. 1337; Alger, No. 908; As. No. 1663; Âsafiyah, No. 148.

Two commentaries on the present work are known to us, one in Persian, by Makhdûm Sharfaddîn Bihârî (d. A.H. 781=A.D. 1379); and the other in Arabic, by 'Alî Qârî (d. A.H. 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237), for a copy of which see Berlin, No. 3086.

Written in fair Naskḥ. Dated A.H. 838.

No. 856.

foll. 37 ; lines 19 ; size 9 × 5 ; 7 × 4.

The Same.

Another copy of the same, defective for the want of one fol. at the beginning. Written in good Naskh. Dated, Patan, A.H. 1037.

Scribe : كمال الدين بن شريف.

No. 857.

foll. 119 ; lines 17 ; size 7½ × 8 ; 5½ × 6.

كتاب التوابين.

KITÂB AT TAWWÂBÎN.

A work from the mystical standpoint, in exposition of Tawbah or sincere repentance from sin, which in Şûfism is specially confessed in the presence of the penitent's Shaikh. The author, in order to emphasize the importance of the same, enumerates the persons, who are specially known as penitents or توابين, from ancient times up to his own day. The work is based on the Qur'ân, Hadîs, sayings of the Şûfis, and anecdotes of pious men transmitted from one of the author's Shaikhs. The work is divided into the following six parts, each of which begins with the author's Isnâd, commencing from one of his Shaikhs :—

(i) foll. 1-3. Part i. This part is defective, the present copy containing only three odd folios. In a complete copy of the work this part contains an account of the Tawbah of angels, prophets and pre-Islamic kings. The first two foll. in our copy deal with the Tawbah of the prophets, Da'ûd, Mûsâ and Yûnus. The third fol. deals with the Tawbah of King Saul (طالوت), the first among the penitents belonging to the group of pre-Islamic kings.

(ii) foll. 2-23. Part ii. Contains accounts of the Tawbah of penitents, followers of prophets prior to Muḥammad, described under the two following heads : (i) ذكر التوابين من الامم , (ii) ذكر التوابين من احواد الامم.

(iii) foll. 24-27. Part iii. Contains accounts of the Tawbah of penitent, companions of the prophet described under the following head :—

اخبار التائبين من اصحاب رسول الله صلى الله عليه وسلم *

(iv) foll. 48-80. Part iv. Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head:—

ذكر التوابين من ملوك هذه الامة *

(v) foll. 81-107. Part v. Contains accounts of the Tawbah of penitents from among the Imâms, Şûfis, and Traditionists under the two following heads: (i) ذكر سبب توبة جماعة من الائمة رضي الله تعالى عنهم, (ii) اخبار جماعة من التوابين.

(vi) foll. 108-119. Part vi. This part is also defective at the beginning. Foll. 108-117, a continuation of the preceding part. Foll. 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head:—

ذكر خبر (توبة) جماعة ممن اسلم انبأ ثنا شهدة بنت احمد

بن الفرج الابري الخ *

Author: Muwaffiqaddîn Abû Muḥammad ‘Abdallâh bin Aḥmad bin Muḥammad Qudamah al Maqdisî بن احمد بن محمد عبد الله بن احمد بن محمد بن قدامة المقدسي, a famous Ḥanbalî scholar and author, known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works. In all, 13 works of our author are enumerated in Brock., vol. i, p. 398. He was born in Jammâ'il (in Palestine), A.H. 541. In A.H. 551 his father left Jamâ'il for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Bagdâd, where he studied under Shaikh ‘Abdal Qâdir al Jili (see No. 851 above), Ibn Jawzî (see Lib. Cat., vol. x, No. 512), and others. After completing his studies in Bagdâd, he visited Mecca, Medina, Maṣil and other places, and attended the lectures of the Shaikhs there. More than sixty Shaikhs of the author are referred to by him in the present work. In A.H. 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqî, a work on jurisprudence. See for a copy of the same Cairo, vol. iii, p. 298. Some years after, he returned to Bagdâd, where, according to his biographers, he spent, in all, about forty years of his life. In A.H. 607, he went back to Damascus, where he was appointed Imâm of the Jâmi' Muẓaffarî in place of his brother, Abû ‘Umar. He continued in that responsible post till his death in A.H. 620=A.D. 1223. Our author is known to have been a supporter of the mystical theories of Şûfî ‘Abdallâh al Anṣârî (see No. 831 above); and when his teacher, Ibn Jawzî, criticised ‘Abdallâh al Anṣârî for having taught

that God has similar bodily attributes to man (اصحاب التشبيه) he replied to his criticisms. Abû Shâma (see Lib. Cat., vol. v, Part ii, No. 380), a pupil of the author, mentions as a remarkable instance of his complete absorption, when engaged in prayer, that once when King 'Azîz (A.H. 589-595=A.D. 1193-1198) came to see him, he never noticed the monarch until he had finished the prayers in which he was engaged. In support of his mystical powers, his biographers mention several miracles performed by him, such as crossing rivers walking on his feet, and others. Dahabi (see Lib. Cat., vol. v, Part ii, No. 462 7), a pupil of the author, wrote an independent biography of him. See for his life Mir'ât al Janân, fol. 387^b; Ibn Rajab, vol. ii, foll. 81-86; Dastûr al I'lam, fol. 113.

The MS., the first part of which, as already mentioned, is defective, begins abruptly thus:—

اسرافيل ومن في سبع سموات وحملة العرش والكرسي
يقولون يا خاطي ابن الخطاطي ما الذي رقاك الى ههنا وكيف اجترأت
اليه و موسى عليه السلام يبكي الخ *

The second part begins with the Isnâd, thus:—

اخبّرنا الشيخ القاضي الامام تاج الدين ابو محمد عبد الخالق بن
الشيخ عبد السلام بن سعيد بن علوان الشافعي فى شهر ذى الحجة من
سنة خمس وتسعين و ستمائة قال انبأنا شيخ الاسلام موفّق الدين ابو محمد
عبد الله بن احمد بن محمد بن قدّامة المقدسي رضي الله تعالى عنه قال
انبأنا شيخ الاسلام محيى الدين ابو محمد عبد القادر بن ابي صالح بن
عبد الله الجيلبي انبأنا ابو بكر محمد بن العباس بن نجيع البراز ثنا يعقوب
بن يوسف القزويني ثنا محمد بن سعيد ثنا عمر بن ابي قيس عن
سماك عن عبد الرحمان بن يزيد عن ابيه عن عبد الله بن مسعود عن رسول
الله صلى الله عليه وسلم قال ان بني اسرائيل استخلفوا خليفة عليهم بعد
موسى عليه السلام الخ *

It will be noted, from the above, that 'Abdal Qâdir (see No. 851 above) was one of the author's *Shaiḥs*, being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus:—

كتاب التوابين تأليف شيخ الامام ... عبد الله بن احمد بن محمد بن
 قدامة المقدسي رواية القاضي الامام تاج الدين ابي محمد عبد الخالق
 بن عبد السلام بن سعيد بن علوان الشافعي سماع لكتبه العبد الفقير الى
 الله سبحانه محمد بن عبد الولي بن ابي محمد بن خولان الكنبلي *

From this, as well as from the Isnâd itself, we learn that Muḥammad bin 'Abdalwalî, a scholar of the 8th century (see *Ad Durar al Kâminah*, vol. ii, fol. 355^b), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under 'Abdal Khâlîq, a Shâfi'î scholar and a Qâdî of Ba'labakk, who studied the work under the author himself in A.H. 611, for which date see the Isnâd and note attached to the 5th part of the work.

Thus it is evident that our copy was transcribed in or shortly before A.H. 695; and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A.H. 595:—

هذا كتاب التوابين لا بن قدامة الكنبلي المتوفى سنة ٢٢٠ و تاريخ
 كتابة هذه النسخة سنة ٥٩٥ *

For other copies of the work see Paris, Nos. 1384-85; Alger, No. 1349/2; Berlin, 8791, where the work, wrongly under the title of *Al-Muntaqâ Min Şamarât Awraq Kitâbi Akhbâr at Tawwâbin* by a certain Aḥmad Maqdisî, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940.

Written in fair Naskḥ.

No. 858.

fol. 8; lines 25; size 8½ × 6; 7 × 4.

الوصية

AL WAŞÎYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in *Ṭabaqât Ibn Rajab*, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imâms (Abû Ḥanîfa, Mâlik Shâfi'î and Ḥanbal) and other eminent authors, who had composed a work of this nature in their old age under the same title; see Berlin Index (vol. x), pp. 543-44.

Beginning:—

قال الشيخ الشيخ الامام موفق الدين ابو محمد عبد الله بن احمد بن
محمد بن قدامه المقدسي رحمه الله تعالى الحمد لله ذى الوجه الكريم
والفضل العظيم اما بعد فقد سألتني بعض اخواني الصالحين ان
اكتب وصية ثم بدا لي الآن ان اجتبه الى مسألته و ان اكون من
الدالين فيرحين عجزت عن عمله الخ

Written in fair Naskh. Not dated; apparently, 11th century
A.H.

No. 859.

fol. 332; lines 26; size 11 × 8; 8½ × 3½.

شمس المعارف ولطائف العوارف
**SHAMS AL MA'ÂRIF WA LATÂ'IF
AL 'AWÂRIF.**

A work on Şûfism, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers ادعیه, and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet, used in the Qur'ân, and discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into 40 *fasl*. The present copy, which is incomplete at the beginning, begins abruptly thus:—

شهادة ازل فمن نور هذه الشهادة اعترف المصطفون علما فانهم ذلك *

Neither the author's name nor the title of the work is given on the title-page; but these are given in a note which has been added on the title-page, and are corroborated by Hâj. Khal., vol. iv, p. 75, who quotes the following passage which is found verbatim in the present MS.:—

اعلم ان المقصود من فصول هذا الكتاب ان يعلم بذلك شرف اسماء
الله سبحانه وما اودع في بحرهما من انواع الجواهر الكميات وكيف

التصرف باسماء الدعوات وما تابعا من حروف النور والآيات يتصل بها الى
الحضرة الربانية من غير تعب و ما يتوصل بها الى رغائب الدنيا النعم *

The preface, as given by Hâj. Khal., *loc. cit.*, begins as follows :—

الحمد لله الذي اطلع شمس المعرفة *

Author : Muhiaddîn Abu'l 'Abbâs Aḥmad bin 'Alî bin Yûsuf al Bûnî *معني الدين ابو العباس احمد بن علي بن يوسف البوني* a Sûfî of the 7th century A.H., well known as a cabbalistic writer. On fol. 182^b he speaks of the journey which he made from Egypt to Jerusalem, and tells of his having encountered a certain person belonging to the group of Abdâl,¹ thus :—

وذلك اني لما رحلت وهاجرت من مصر وجئت الى زيارة
بيت المقدس اذ انا برجل من الابدال وقد تعرض علي و سلم علي
و قال لي النعم *

He died in A.H. 622=A.D. 1225. See Br. Mus. Suppl., No. 230; Brock., vol. i, p. 497.

For other copies of the work see Goth., No. 1262; Br. Mus., No. 824.4; Leid, vol. iii, p. 171; Berlin, No. 4125, where the contents of the work are fully described.

No. 860.

fol. 283; lines 21; size 8½ × 5; 6 × 3.

معارف المعارف

‘AWÂRIF AL MA‘ÂRIF.

A very reliable copy of ‘Awârif al Ma‘ârif, studied by certain famous Sûfis of Gujarât mentioned below. The present composition is

¹ Muhammadans, and especially the Sûfis, believe that Abdâl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. *Mishkât*, chapter xxiii, a reliable work on Ḥadîṣ (see Lib. Cat., vol. v, Part ii, No. 340), quoted in Hughes' Dictionary of Islam, pp. 1-2; but it will be noted that our author here claims to have identified one of the group.

regarded by Şûfis and scholars as the most authoritative work on Şûfism. The work is chiefly based on the Qur'ân, Ḥadīṣ and sayings of the Şûfis. In the first and sixth chapters of the work, the author throws light on the origin of Şûfism in Islam and on the philology of the word Şûfî.¹ The principal mystical stages, as well as the aphorisms of the Şûfis, are also discussed in the present work, which was composed in Mecca. The Isnâd of Ḥadīṣ and of the sayings of the Şûfis, contained in the present work, commence from one of the author's *Shaikhs*. The work is divided into 63 *Bâb*, which are fully described in Berlin, No. 2845.

Author: *Shihâbaddîn 'Umar bin Muḥammad bin 'Ammawaih As Suhrawardî* شهاب الدين عمر بن محمد بن عمويه السهروردي (d. A.H. 632 = A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abû an Najîb, the founder of the Suhrawardî order; and it was through his efforts, and those of another disciple (see No. 855 above), that the order spread in Islamic countries. In Upper India, the order was introduced by Bahâ'addîn Zakariyâ al Multânî (d. A.H. 660 = A.D. 1261; see *Taḍkira-i 'Ulamâ'* Hind, p. 32), a well-known disciple of the present author, who came from Bagdâd and settled in Multân. In Bihar and Bengal it was introduced by another disciple of his, Jalâladdîn at Tabrizî, who came from Persia, and after first visiting Delhî and Badâyûn, journeyed to Bihar and Bengal; see *Mir'ât al Asrâr*, Persian Cat., vol. viii, No. 676, fol. 341. Later on, fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above-mentioned Zakariyâ al Multânî, when they visited these parts of India. A large number of the leading Şûfis of Bihar, who joined the order, are known to us.

Beginning:—

الحمد لله العظيم شأنه القوي سلطانه النخ *

For other copies of the work see Wien, No. 1896; Paris, No. 1332; India Office, Nos. 625-27; Alger, No. 909; Berlin, Nos. 2845-7; Âsafiyah library, Nos. 40-42; Râmpur, Nos. 217-20. The work was printed in Bûlâq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

¹ Besides the four sources of the origin of the word Şûfî given in the present work, viz., Şûf, Şaff, Şuffah and Şafwat, the following six sources of origin are mentioned in other works: (i) Şûfân; see *Tâj ul 'Urûs*, vol. vi, p. 170; (ii) Banî Şûfiyah; see *Ansâb u Sam'ânî*, fol. 212; (iii) Şûfah (rotten piece of clothes); see *Sharḥ i Nafahât* (Persian Hand-list, No. 1410, fol. 6); (iv) Şûfa (an Arab tribe); see *Ġiyaş al Luġât*, p. 226; (v) Şauf; see also *Ġiyâş al Luġât*, p. 100; (vi) Sophia, a Greek word; see Hughes, *Dictionary of Islam*, p. 608/ii.

شمس الدين ابن كمال الدين : Scribe.

The colophon runs thus:—

وقع الفراغ من تحرير هذا الكتاب الشريف المسمى بعوارف المعارف
علي يد اقل العباد شمس الدين ابن كمال الدين ابن شيخ الاسلام
غفر الله تعالى لهم و لجميع المومنين و المؤمنات من شهر صفر ... سنة
اربع و ثمانين و ثمانمائة *

A note below the colophon which runs thus : قبلت مرة بحمد الله
tells that the present MS. was once compared with another copy
of the work. This is followed by an autograph note, written by
Ja'far bin Jalâl, an eminent Şûfi of Gujarât, and the author of
Rauḍât i Şhâhî, a Persian work containing biographies of the Şûfis,
in 24 volumes. He was also the author of several works on Ḥadîṣ
and Tafsir. He died in A.H. 1085=A.D. 1674; see Taḍkira i 'Ulamâ' i
Hind, p. 214; supplement Mir'ât Aḥmadî, p. 44. In this note, he tells
us that, in A.H. 1044, he and his father, Jalâl Maqṣûd 'Âlam (d. A.H.
1059=A.D. 1649; see Taḍkira i 'Ulamâ' i Hind, p. 216), studied the
work from the present copy under his grandfather, Maqbûl 'Âlam
(d. A.H. 1045=A.D. 1635; see Taḍkira i 'Ulamâ' i Hind, p. 216). He
further tells us that, in A.H. 1050, he and a certain 'Alî Maṣḥadî jointly
studied 16 Bâb of the work under the above-mentioned Maqbûl 'Âlam,
and the rest of the work under Jalâl. Those portions of the note,
which contain the above information, run thus:—

سمعت هذا الكتاب بقرأة سيدي و سندي و والدي و استاذي
و مولاي صاحب الكمال و الفضل و الافضال مولانا سيدنا الجلال سلمه الله
تعالى و كان سلمه الله تعالى يقرأ على سيده و شيخه ... و استاذة ...
و والدة الامجد مولانا السيد المخاطب بمقبول عالم دام الله جلالة فكان
سماعي و قرأة سيدي سلمه الله على سيد سيدي دام جلالة في سنة اربع
و اربعين و الف ثم اقرأت لزبدة اخواني في التقى و عمدة اعواني على
الهدى السعيد الازلى الابدی السيد على المشهدي وفقه الله لما يحب
و يرضى بعد ان كان قرأ ستة عشر بابا على سيد سيدي دام جلالة
..... ثم اتم على ضحوة يوم الاثنين الثالث من الجمادي الاولی
خمسین و الف كتبه مملوك اهل البيت النبوي جعفر بن جلال الشاهي
الرضوی الخ *

A second note, written by the same Ja'far bin Jalâl, tells us that he studied the work once more in A.H. 1055, with a group of scholars and Šûfis, under his father, thus:—

سمعت ايضا عند قراءة اكثر العلماء و الصالحاء على سيدي دام جلاله
و كان ذلك في سنة خمس و خمسين و الف اللهم صل على محمد
و آله و سلم *

In a third autograph note, he tells us that one 'Abdal Ġafûr and his brother jointly studied the work under him, thus:—

سمع هذا الكتاب مني بقراءة اخيه الكبير ... عبد الغفور ... كتبه جعفر
بن جلال الدين مقصود عالم *

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Hasan Khân, the late librarian, and brother of the founder.

The Library possesses two other MSS., viz. Persian Hand-list, No. 1776/11 and Arabic Hand-list, No. 2410, which were for some time in the possession of Šûfî Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus:—

ماله كليب عتبة الشاهية مملوك اهل البيت النبوي جعفر بن
جلال مقصود عالم الشاهي الرضوي سنة ١٠٥٧ *

Foll. 280-83. و صايا شيخ زين الدين ابي بكر الخوافي Wasâyah Shaikh Zainaddîn Abû Bakr al Khawâfi. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Šûfis, by Zainaddîn Abû Bakr al Khawâfi زين الدين ابوبكر الخوافي. He died in A.H. 838=A.D. 1435. See, for his life, Mujmal Faṣihî, fol. 264; Nafahât, p. 569.

Beginning:—

و قد شرط سيد الطائفة جنيد قدس الله سره ... الاول دوام الوضوء *

No. 861.

fol. 361; lines 17; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.

Scribe : عماد بن جمال كانوري.

Five foll. at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muḥammad Ṣiddiqī in A.H. 1124.

The last fol. contains a collection of some of the sayings of 'Alī, the fourth Caliph, which begins thus :—

من مقالات حضرت علي كرم الله وجهه طلبت الرفعة فوجدتها في
التواضع النعم *

No. 862.

foll. 242 ; lines 21 ; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1-11 are written in beautiful Naskḥ, and the rest of the MS. in fair Naskḥ in a later hand, dated A.H. 1099 ; which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy.

No. 863.

foll. 430 ; lines 21 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

ذوارف اللطائف

DAWÂRIF AL LATÂ'IF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon :—

هذا آخر كتاب ذوارف اللطائف في شرح عوارف المعارف قد فرغ

منه مصنفه سنة ثمانيه و عشرو ثمانمائة *

Difficult mystical theories are explained ; and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words.

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS. ; but a commentary on 'Awârif by 'Alī Mahâ'imī (who died in A.H. 835), with the

title *Dawârif al Lata'if*, is mentioned in *Subḥat al Marjân*, fol. 89; and we may assume that this is the work in question. The full name of the commentator runs thus: 'Alî bin Aḥmad bin 'Alî bin Aḥmad al Mahâ'imî علي بن احمد بن علي بن احمد المہائمی. He was a scholar and Sûfî of the Wujûdiyah group (see No. 865 below), and belonged to the Nâ'itî tribe of Kukan (in Gujarât). This tribe consisted of the descendants of certain Quraishî Arabs, who, suffering persecution at the hands of Ḥajjāj bin Yūsuf Aṣ Ṣaqafî (d. A.H. 95=A.D. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwân (A.H. 65-86=A.D. 685-705), left Medina, and came and settled in Kukan. The commentator's merit in Ḥadiṡ, Tafsîr, theology, theosophy and philology, is evident from his compositions on these subjects. Besides the present commentary, and a Tafsîr mentioned in Brock., vol. ii, p. 221, the following works of our author are known to us: (i) *Adillat al Tawḥid*, a work on theology; (ii) *Commentary on Nuṣûs*, see No. 892 below; (iii) *Risâlat u fî Wujûh al I'râb*, in which, according to the statement in the preface as quoted in *Subḥat al Marjân*, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to I'râb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'ân: *الم ذلك الكتاب لا ريب فيه* *هدى للمتقين*. The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432; see *Taḍkira i 'Ulamâ' i Hind*, p. 147; *Ḥadâ'iq al Ḥanafiyyah*, p. 371; *Subḥat al Marjân*, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning :—

الحمد لله الذي على ان جمع فى الانسان بين فصوص تجليات الذات
 و بعد فوقنى الملك الوهاب ان الحق به (عوارف المعارف)
 شرحاً و الهمني ان اسميه ذوارف اللطائف قوله الحمد لله العظيم
 شانه الحمد تعريف الذات بمحاسن الصفات الن *

Written in fair Naskh. Dated Khaibar A.H. 1153.

Scribe : شيخ قلندر ابن محمد عبد الله الملقب ببني حليم.

No. 864.

foll. 25; lines 31; size 11 × 8; 9 × 5½.

ارشاد المريدين

IRSHĀD AL MURĪDĪN.

A rare and useful manual of Sūfism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bāb* and a *Fasl*, with which the work ends:

- (1) باب المجاهدة (2) باب التوبة (3) باب في اصطلاحاتهم (4) باب الطرق (5) باب الخوف (6) باب الصمت (7) باب التقوى (8) باب العزلة و الخلوة (9) باب الخشوع و التواضع (10) باب الجوع (11) باب العز (12) باب الرجاء (13) باب القناعة (14) باب العسد و الغيبة (15) باب مخالفة النفس (16) باب التوكل (17) باب الصبر (18) باب المقامات (19) باب الشكر (20) باب الرضاء (21) باب العبودية (22) باب الارادة (23) باب الحرية (24) باب العياء (25) باب الاخلاص (26) باب الاستقامة (27) باب حسن الخلق (28) باب الفراسة (29) باب الفتوة (30) باب الذكر (31) باب الولي والولاية (32) باب الغيرة (33) باب الجود و السخاء (34) باب الادب (35) باب التصوف (36) باب الفقر (37) باب الدعاء (38) باب الموتى (39) باب التوحيد (40) باب الصحبة (41) باب السماع (42) باب حفظ قلوب المشائخ (43) باب المعبة (44) باب المعرفة (45) في المسافرين *Fasl*. باب وصية المريد (46) باب الكرامات (47)

A note on the title page, which runs thus: *من ارشاد المريدين* تصنيف قطب العاملين و غوث الواصلين شيخ الشيوخ شهاب الملة والدين سهروردي *قدس سره*, tells us that the present work is *Irshād al Murīdīn* by *Shihābaddīn as Suhrawardī*; see No. 860 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of *Shihābaddīn*; and a work with the same title by *Ibn Jawzī* (*d.* A.H. 597 = A.D. 1200; see *Lib. Cat.*, vol. x, p. 24) is mentioned in *Hāḡ. Khal.*, vol. ii, p. 25. A work bearing the present title by *Shihābaddīn as Suhrawardī* is mentioned in *Rampūr Hand-list*, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of *Shihābaddīn*, agrees verbatim with a passage on fol. 15^b of the present work.

و قال الشيخ شهاب الدين قدس سره التوكل ان يكل المرء امره الى الله تعالى و يرضى بما يجري عليه من قضاء الله تعالى و قدره و التوكل

محله القلب و الحركة بالظاهر لا يذاني توكل القلب بعد ما تحقق العبد ان
التقدير من قبل الله سبحانه و تعالى الحمد لله الذي هدانا
اما بعد فقد *

From this we may safely conclude that the statement contained in the note, as well as in the Râmpûr Hand-list, regarding the author of the work, is correct.

Beginning:—

الحمد لله هدانا لهذا اما بعد فقد التمس مني زمرة
امدقائي ان اجمع لهم مختصرا في بيان ارباب السلوك فاجبتهم
الى ذلك و اردت فيه جميع الابواب يتعلق بهذا الفن الخ *

In the first *Bâb*, the author tells us that while there are various orders of Šûfism, differing from each other in their special practices and mysteries, yet the common end of all is to obtain mystical knowledge of God:—

طرق المشائخ مختلفة لان مقاماتهم و احوالهم مختلفة و كل شيخ وضع
طريقة على ما هو عليه من الحال و المقام و اما الحقيقة فهو الحصول
الى المقصد و مشاهدة نور التجلى *

Written in good Naskh. Not dated; apparently, 13th century A.H.

No. 865.

fol. 283; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 5\frac{1}{2}$.

الفتوحات المكية

AL FUTŪḤÂT AL MAKKÎYAH.

A big work on Šûfism and asceticism, divided into 560 *Bâb*, the last *Bâb* containing a collection of mystical and moral instructions in the form of a testament to novices. Composed in Mecca, A.H. 629. Each *Bâb* is subdivided into several *Faṣl*. The author, during the compilation of the present work, composed several other treatises; for one of which, see No. 956/1 below. According to the author's statement in the preface, the contents of the present work were communicated to the author by divine revelation at the time

of طواف (circuit round Ka'ba). The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism); i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans; and at the same time is the origin of the division of the Šûfis into two groups, viz., the Wajudiyah (Noumenalists) who support the theory, and the Shahûdiyah (Phenomenalists) who reject it. Orthodox Muhammadans and Šûfis of the Shahûdiyah group hold it to be invalid under Islamic principles. The subject is fully discussed in Al 'Urwah, see No. 905 below. The contents of the present work are fully described in Berlin, No. 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 Bâb.

Beginning:—

الحمد لله الذي اوجد الاشياء عن عدم النعم *

Author: Muḥiaddin Muḥammad bin 'Alî, معي الدين محمد بن علي, commonly called ابن العربي (Ibn al 'Arabi). He died in A.H. 638=A.D. 1240; see Lib. Cat., vol. v, part ii, No. 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib. Cat., vol. v, *loc. cit.*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work:—

قال الشيخ رضي الله تعالى عنه انتهى الباب بحمد الله بانتهاى الكتاب
على ما امكن من اليجاز و الاختصار وهذا هو الاصل بخطي فاني لا
اعمل لتصنيف من مصنفاتي مسودة اصلا النعم *

Written in fair Naskh. The present volume is undated; but the second volume of the work, which is identical in size and handwriting, is dated A.H. 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol. iii, p. 361; Leipzig, No. 229; Berlin, Nos. 2856-73; India Office, Nos. 628-644; Br. Mus. Suppl., No. 231; Goth., No. 884; Bodl., vol. i, Nos. 84-5; Paris, Nos. 1333-36; Cairo, vol. ii, p. 99, Âsafiyah, Nos. 31-34; Râmpur, Nos. 238-42.

No. 866.

· foll. 287; lines 38; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. II.

The second volume of the preceding work, beginning with the 72nd *Bâb*, thus : الباب الثاني والسبعون في الحج واسراره. It ends with the 43rd *Faṣl* of the 198th *Bâb*.

Written in fair Naskh. Dated A.H. 994.

No. 867.

foll. 296; lines 35; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. III.

The third volume of the same, beginning with the 44th *Faṣl* of the 198th *Bâb*, thus : الفصل الرابع في اللطيف من النفس. It ends with the 366th *Bâb*.

Written in fair Naskh. Dated A.H. 994.

No. 868.

foll. 137; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. IV.

The fourth volume of the same, beginning with the 367th *Bâb*, thus : الباب السابع والستون وثلثمائه في منزلة التوكل. It ends with the 560th *Bâb*, the last *Bâb* of the work.

Written in fair Naskh. Dated A.H. 995.

Scribe : يعقوب بن قاسم العليف.

The name of the scribe is not mentioned in the earlier volumes; but the size and handwriting being identical, we may assume that all were written by the same scribe, Yaḥyâ bin Qâsim.

The following note, the handwriting of which is identical with that of the MS., tells us that this copy in four volumes was in the possession of one 'Alâaddîn Beg, a noble of the Court of Sultân Murâd III (A.H. 989-1003=A.D. 1574-1595), a king of the Ottoman dynasty:—

في نوبة مولانا سيدنا الكريم المعالي امير اللواء الشريف السلطاني

علاء الدين يك اعلى الله مجدة و ذكره الخ

We find on the title-page of all the volumes the seal, dated A.H.* 1013, of Ḥusain ar Rûmî, a well-known scholar and Amîr al Umarâ', who died in A.H. 1023=A.D. 1614; see *Khulâsat al Aşar*, vol. ii, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS. was for some time in his possession:—

مما انتظم في سلك ملك الفقير حسين الرومي جعل الله تعالى
ذنبه مغفورا و عيبه مستورا *

No. 869.

fol. 539; lines 47; size $14\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 8\frac{1}{2}$.

The Same.

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders. All the headings to the *Bâb* are written in gold, and the headings to the *Faṣl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskh. Dated A.H. 1011.

Scribe: أحمد بن عبد الله الجزري.

No. 870.

fol. 280; lines 29; size $8\frac{1}{2} \times 5$; 6×3 .

فصوص الحكم

FUṢŪṢ AL ḤIKAM.

A work on Ṣūfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A.H. 627; but the actual composition of the work must be later than A.H. 629, since the author refers on fol. 24^b to his own composition, *Al Fatûhât* (see No. 865 above), which was composed in A.H. 629, thus:—

وقد بينا هذا في الفتوحات المكية *

A large number of scholars and Şûfis devoted themselves to a study of the present work, and composed commentaries on it, both in the Arabic and Persian languages. The work is divided into 27 *Faṣṣ*, which are fully described in Berlin, No. 2876.

Author: Muḥiaddîn Muḥammad bin 'Alī Ibn al 'Arabī محي الدين علي ابن العربي (*d.* A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

الحمد لله منزل الحكم على قلوب الكلم النج *

Marginal notes, containing explanations of words and phrases, are found throughout the copy.

For other copies of the work see Berlin, Nos. 2876-77; Goth., No. 888; Wien, No. 1898; Paris, No. 1340; India Office, Nos. 645-6; Bodl., vol. i, No. 120; Alger, No. 910; Āṣafiyyah, No. 35; Râmpûr, Nos. 248-49.

The work was printed in Bûlâq, A.H. 1252.

Written in bold Naskḥ. Not dated; apparently, 10th century A.H.

No. 871.

foll. 38; lines 31; size 11 × 8; 9 × 5½.

The Same.

Another copy of the same, written in minute Naskḥ. Dated A.H. 1045. The handwriting of the present MS. is identical with that of the *Manâzil as Sâ'irîn* (see No. 832 above) and of MS. No 873 below—the scribe of the last-named work, Nûraddîn, being presumably scribe of all three.

No. 872.

foll. 175; lines 13; size 10 × 6½; 7 × 3.

The Same.

Another copy of the preceding work, written in Naskḥ. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.

No. 873.

foll. 25 ; lines 31 ; size 11 × 8 ; 9 × 5½.

فكوك الفصوص

FUKÛK AL FUṢŪṢ.

A commentary on Fuṣûṣ (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Faṣṣ* of the Fuṣûṣ, composed at the request of Muaiyad bin Maḥmûd bin Ṣa'îd al Jandî (see No. 874 below), a disciple of the commentator.

By Ṣadraddîn Abu'l Ma'âlî Muḥammad bin Ishâq bin Muḥammad al Qûnawî صدر الدين ابو المعالي محمد بن اسحاق بن محمد القونوي. The commentator was born in Qûniyab, A.H. 587. He studied in his native place and elsewhere under distinguished scholars of his age ; and after completing his literary studies, placed himself for spiritual training under his step-father, Shaiḥ Muḥiaddin Al 'Arabî, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaiḥ. He is equally famous as a Ṣûfi and a scholar ; and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Tûsî (*d.* A.H. 672=A.D. 1273 ; see Lib. Cat., vol. x, No. 593). The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Bûhâr Lib. Cat., vol. ii, 460/2, 3, 4. Qûnawî was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jâmî, the author of Nafahat, p. 645, omits to note the date of his death ; and in Berlin, No. 2878, this is given as A.H. 673. The correct date, however, is A.H. 672=A.D. 1273, as given in the following works : Brock., *loc. cit.* ; Al Lawâqih, fol. 209 ; Ḥabib as Siyar, vol. ii, part i, p. 66 ; Tâj at Ṭabaqât, vol. vii, part ii, fol. 589 (where mention is made of Tâj al 'Alawî, an independent and detailed biography of Qûnawî).

Beginning:—

الحمد لله الذي اطلع من مشارق غيبه الاخفى شمس انواره

الباهرة الغم *

For other copies of the commentary see Berlin, Nos. 2878-9 ; Cairo, vol. ii, p. 382.

Written in good Naskh. Dated A.H. 1045.

Scribe : نور الدين ابو الوداد الوفاي الازهري. As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

No. 874.

fol. 359 ; lines 17 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح فصوص الحكم

SHARH U FUṢŪṢ AL ḤIKAM.

A very useful detailed commentary on *Fuṣūṣ* (No. 870 above), composed under the direction of Qūnawī (see No. 873 above), one of the Shaikhs of the commentator.

The preface is followed by a *Qaṣīdā* of 142 verses, specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This *Qaṣīdā* is entitled *Qaṣīdat u Dālīyah* in our copy ; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled *Qaṣīdat u Gaibiyah*.

The commentator deals very fully, in fol. 8^b-58, with the preface of the text, examining thoroughly, from the mystical and theological standpoints, the theories which are referred to in the said preface, and certain other important theories.

This portion of the commentary was composed during the life-time of Qūnawī ; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qūnawī's death.

The preface of the commentary begins thus :—

حمد الحمد احق محامد الحق و احمدها في مجاميع الصدق.....
اما بعد فان كتاب فصوص الحكم في خصوص الكلم من منشآت هذا
الكامل الخاتم مفخر بني طي النخ *

The *Qaṣīdā* begins thus :—

مرّيد لا تقنع بمشهود شاهد ففي غيبه اقصى مقاصد قاصد

The last verse of the *Qaṣīdā* runs as follows :—

فكمدا له بدءا دعودا و عائد اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8^b, thus :—

قال الشيخ رحمه الله الحمد لله منزل الحكم قال العبد في
خطبة الكتاب سنة عشر كلمة تحتوى على مثلها مباحث *

The commentary on the first Faṣṣ begins on fol. 59^a, thus :—

قال رضي الله عنه - فص حكمة الهية في كلمة ادمية قد
سبق الكلام في الفص و الحكمة *

The text is generally prefaced by the words قال الشيخ (the Shaikh said), and the commentary by the words قال العبد (the servant said).

Commentator : Muaiyad bin Maḥmūd bin Ṣā'id bin Muḥammad Aṣ Ṣūfī al Ḥātimī al Jandī العاتمي الصوفي الجندى, a famous Ṣūfī and scholar of the 7th century A.H. He was one of the favourite disciples of Qūnawī (see No. 873 above), to whom he refers in his preface as follows :—

و لقد كان سيدي و سندي و قدوتي الى الله تعالى محمد بن
اسحق بن محمد بن يوسف القونوي ثم اشار الى شرحه *

He died in A.H. 690=A.D. 1291; see Brock., vol. i, p. 451. Another commentary written by the present author, on Mawāqī' an Nujūm, a mystical work of Muḥiaddin al ' Arabi (see No. 865 above), is mentioned in Nafahāt, p. 648.

For other copies of the present work see Berlin, No. 2880; Āṣafiyah, No. 36; Râmpūr, No. 188, where an old copy dated A.H. 911 is noticed.

Written in fair Naskḥ. Not dated; apparently, 12th century A.H.

The MS. was for some time in the possession of one Ḥifāẓat Ḥusain, whose note to this effect is found on the title-page as well as at the end.

No. 875.

fol. 294; lines 21; size 9½ × 5; 7 × 3½.

شرح فصوص الحكم

SHARḤU FUṢŪṢ AL ḤIKAM.

A commentary on Fuṣūs (No. 870 above), composed at the request of one Muḥammad bin Muṣliḥ, a friend of the commentator. The present commentary is noted for its very simple style of writing. Passages of the text, which is quoted verbatim, are prefaced by the letter م, and the commentary on the same by the letter ش.

By Kamāladdin 'Abdarrazzâq Al Kāshânî عبد الرزاق كمال الدين الكاشاني, a Ṣūfī of great repute, who is equally well known for his

literary merits. He was the author of a number of works on different branches of Islamic literature, 12 works in all being enumerated in Brock., vol. ii, p. 204. He belonged to the Wajūdiyyah group of Šūfis (for whom see No. 865 above). His disputation with 'Alāaddīn as Samnānī (see No. 992 below), in support of the special theory of the Šūfis of the Wajūdiyyah group, is fully described in Nafahāt, pp. 557-68. He is the best known among the disciples of 'Abdaṣṣamad an Naṭanzī, who awarded him a *Khirqā* (garment), and personally invested him with the same.

With regard to the date of our author's death, this is omitted in the biographical notice contained in *Nafahāt*, *loc. cit.*; but Hāj. Kḥal., vol. iv, p. 427, gives A.H. 730 as the date, unsupported by any authority for his statement, and this is accepted as correct in all catalogues in which any work of the author is noticed; see Brock., vol. ii, p. 204, where the names of these catalogues are given. But in *Mujmal Faṣīḥī*, a rare and reliable work on General History, in Persian (see Lib. Cat., vol. vi, No. 455), the author of which belongs to the 9th century A.H., we have discovered evidence which leads us to reject the generally accepted date, and enables us to state for the first time the correct date of our author's death. On fol. 209 of this work, we are told that 'Abdarrazzāq completed one of his compositions, viz., a commentary on *Manazil as Sā'irīn* (see No. 832 above), a copy of which commentary is noticed in India Office, No. 600, in A.H. 731, i.e., a year later than the generally accepted date of his death. This passage in *Mujmal Faṣīḥī* runs as follows:—

سنة احدى و ثلاثين و سبعمائة اتمام شرح منازل السائرين
خواجه عبد الله تصنيف شيخ كمال الدين عبد الرزاق الكاشاني في يوم
الاثنين رجب الاصم *

Again, on fol. 211^b of the same work, a brief account is given of our author; and the date of his death is given as A.H. 736=A.D. 1337. This passage runs as follows:—

سنة و ثلاثين و سبعمائة وفات شيخ كمال الدين عبد
الرزاق الكاشاني في ثالث محرم صاحب شرح فصوص و شرح منازل
السائرين خواجه عبد الله الانصاري و دفن هنالك في الخانقاه الزيدية
..... في جوار مسجد الجامع و كان قد لبس الخرقة من يد الشيخ
عبد الصمد الاصفهانى النطنزي و هو لبسها من يد الشيخ نجيب الدين على
بزغش و هو من يد الشيخ أبي حفص شهاب الدين عمر السهروردي •

Beginning:—

الحمد لله الأحد بذاته و كبريائه الواحد بصفاته و اسمائه الخ *

For other copies of the work see Paris, No. 1342; Alger, No. 912; Râmpûr, No. 191; Âsafiyah Library, No. 360.

Written in fair Naskh. Not dated; apparently, 11th century

A.H.

No. 876.

fol. 203; lines 31; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

مطلع خصوص الكلم في معاني
فصوص الحكم

MAṬLA'U KHUSŪṢ AL KILAM FĪ MA'ĀNĪ FUṢŪṢ AL ḤIKAM.

A detailed commentary on *Fuṣūṣ* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction), divided into 12 *Fasl*. This Muqaddimah was dedicated to Khawāja Giyaṣaddīn Muhammad (d. A.H. 736 = A.D. 1337), a well-known Minister of Persia; see *Mujmal Faṣīḥī*, fol. 210^b.

Commentator: Dâ'ūd bin Maḥmūd al Qaiṣarī al Ḥanafī داؤد بن محمد القيصرى الحنفى, a well-known Ṣūfī of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzâq (see No. 875 above), whom he mentions in the Muqaddimah as his Shaikh. He is the author of several other commentaries on mystical works. He died in A.H. 751 = A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1-20. Muqaddimah, which begins thus:—

الحمد لله الذي عين الاعيان بفيضه الا قدس الخ *

Foll. 21-203. Commentary, which begins thus:—

الحمد لله رب العالمين قال الشيخ الحمد لله
منزل الحكم على قلوب الكلم شروع فيما يجب على جميع العباد
من الحمد و الثناء *

For other copies of the commentary see Wien, No. 1898; Pet., No. 52; Alger, No. 191; Cairo, vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described, but where the date of the author's death is not given.

Written in good Naskh. Dated A.H. 1000.

No. 877.

fol. 432; lines 17; size 10×5 ; 7×3 .

The Same.

Another copy of the preceding commentary, but without the Muqaddimah.

Beginning:—

الحمد لله رب العالمين قال الشيخ الحمد لله منزل
الحكم على قلوب الكلم شروع فيما يجب على جميع العباد من الحمد
و الذناء عليه النخ *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 878.

fol. 49; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مقدمة شرح الفصوص

MUQADDIMA TU SHARḤ A FUṢŪṢ.

A separate copy of the Muqaddimah of the preceding commentary, but incomplete. It corresponds with fol. 2-20 of No. 876 above.

It begins abruptly thus:—

و لما كان التعلم بهذه الاسرار موقوفا على معرفة اصول وقواعد اتفق
عليها هذه الطائفة *

Written in Nasta'liq. Dated A.H. 1112.

Scribe: يار محمد العشتي الفاروقي. He is also the scribe of the Persian MS., Hand-list, No. 1373.

No. 879.

foll. 343; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح فصوص الحكم

SHARḤ U FUṢŪṢ AL ḤIKAM.

An autograph copy of a commentary on Fuṣūṣ (see No. 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fuṣūṣ, with the help of existing commentaries on the work which he collected for the purpose.

By Nûraddîn 'Abdarrahmân bin Aḥmad al Jâmî نور الدين عبد الرحمن بن احمد الجامي, a well-known poet, Ṣūfî and scholar of the 9th century A.H., who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A.H. 898=A.D. 1492; see Lib. Cat., vol. ii, p. 180.

Beginning:—

الحمد لله الذي زين خواتم قلوب اولى الهمم بفصوص نصوص الحكم
..... اما بعد كتاب فصوص الحكم ثم اني كنت
رتبة من الزمان مشغولاً بمطالعتها ولم اجد استاذاً يمن علي بشرح مشكلاته
..... فقصدت الى جمع شروحه و طالعتها مرة بعد اخرى و راجعت
اليها كرة بعد كرة و اضفت اليه ما سئح في اثناء المطالعة *

The colophon of the commentator, containing his name and the date of composition, runs thus:—

لقد وفق للفراغ عن فك ختام هذه الفصوص العبد المتذلل
بالشخص عبد الرحمن بن احمد الجامي في سلك شهور
سنة ست و تسعين و ثمانمائة *

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus:—

توفي الشيخ المصنف في الثاني و العشر من ربيع الاول سنة ٦٣٨
بدمشق بم بالخير و الحمد لله *

For other copies of the commentary see Berlin, No. 2883: India Office, No. 647/8; Râmpûr, No. 189; Āṣafiyah, No. 36.

Written in fair Naskh. Dated A.H. 896.

The handwriting of the present MS. is identical with that of two other autograph works of the author contained in the Library; see Persian Hand-list, Nos. 494, 1340.

No. 880.

fol. 268; lines 17; size 9×6 ; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in fair Nasta'liq. Not dated; apparently, 11th century A.H.

No. 881.

fol. 420; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

جواهر النصوص في حل
كلمات الفصوص

JAWÂHIR AN NUŞÛŞ FI ḤALLI KALIMÂT AL FUSÛŞ.

A very useful commentary on Fûṣûṣ (No. 870 above). According to the commentator's statement in the preface, his object was to compose a commentary on the work in the easiest and simplest language. The commentary was completed in A.H. 1096.

By 'Abdalḡanî bin Ismâ'il An Nâbulusî عبد الغني بن اسماعيل النابلسي, a prominent scholar and author of the 12th century A.H. He died in A.H. 1143=A.D. 1732. See Lib. Cat., vol. x, No. 578.

Beginning:—

الحمد لله الذي بذاته ثبتت الاعيان وبصفاته تفصلت الاكوان.....
اما بعد فيقول عبد الغني النابلسي نسباً الحنفى مذهباً
..... القادري مشرباً هذا شرح وضعته على فصوص الحكم
لما رأيت شروحه مغلقة العبارات وصعبة الاشارات فاردت ان اوضح مشكله
..... وسميته جواهر النصوص في حل كلمات الفصوص النح *

For other copies of the commentary see Berlin, No. 2886 ; Wien, No. 1902.

The following note below the colophon :—

تم تصحيحه على نسخة المؤلف التى بخطه الشريف
على احمد الخاني الخالدي الذقشبندي في رمضان سنة الف و مائيتين
تسعة و ثمانين *

tells that the present MS. was compared with the autograph copy of the work in A.H. 1289 ; and from this we may conclude that the present copy of the work was made in or before A.H. 1289.

Written in ordinary Naskh.

No. 882.

fol. 8 ; lines 25 ; size $8\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4\frac{1}{2}$.

نقش الفصوص

NAQSH AL FUṢŪṢ.

An abridgment by the author himself, Muḥiaddin al 'Arabî, of Fuṣūṣ (No. 870 above). Some one, in the following note on the title-page, says that Abu'l Maḥâsin Ad Dihlawî (*d.* A.H. 795=A.D. 1396) composed a commentary on the present abridgment in six Kirâsa, each Kirâsa being equal to ten foll.:—

و هو مختصر الفصوص و قد شرحه الامام العلامة المحقق المدقق
امام عصرة و فريد دهره ابو المكاسن بن شرف الدين الدهلوي رحمه الله
تعالى و نفع به و بعلمه و قدر شرحه المذكور فى ستة كراسة و سماه كتاب
عين الفصوص *

A copy of this commentary, which is in Arabic, is noticed in Âsafiyah Library, No. 211. Jâmî (see No. 879 above) composed a Persian commentary on this abridgment ; for copies of which see India Office, No. 653, and this Library's Persian Hand-list, No. 1373.

Beginning :—

اعلم ان الاسماء الكسني تطلب بذواتها *

Only one other copy of the present work is known to us ; see Berlin, No. 2888.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 883.

fol. 236; lines 17; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

انفاس الخواص

ANFÂŞ AL KHAWÂŞŞ.

A commentary on the commentator's own abridgment of *Fuṣûṣ* (No. 870 above). The commentator tells us in the preface that, after composing the abridgment, he felt the need of a commentary on the same. Though technically a commentary on the abridgment, it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muḥibballâh al Allâhâbâdî *محب الله الله آبادي*, a famous scholar and also well known as a Şûfî, a supporter of the Wujûdiyyah group (see No. 865 above). He was a native of Saidpûr in Awadh, but settled permanently in Allâhâbâd. According to his own statement in the preface, he was a disciple of Abû Sa'îd, the great-grandson of 'Abdal Quddûs of Ganguh (*d.* A.H. 945 = A.D. 1538). Besides the present work, he is the author of the following eleven works, which are enumerated in *Taḍkira-i 'Ulamâ-i Hind*, p. 175: (i) شرح (ii) رساله هفت احكام. (iii) غاية الغايات. (iv) عبادة اخص الخواص. (v) طرق الخواص. (vi) مغالط عامه. (vii) سر الخواص. (viii) رساله وجود مطلق. (ix) رساله تسويه. (x) مناظر اخص الخواص. (xi) رساله سه ركني.

Muḥibballâh died in A.H. 1058 = A.D. 1648. See, for his life *Taḍkira-i 'Ulamâ-i Hind*, *loc. cit.*; *Ḥadâ'iq al Ḥanafiyah*, p. 412.

Beginning:—

الحمد لله الذي لاحمد لما سواه ثم نظرت الى فصوص الحكم
..... و شرحه ... فاختصرته على ما تقف ان رجعت الى المختصر ثم
لايزال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح نظر اللطالبيين
المحبين فاخذت في تسويدة و رتبته على عدة انفاس فسميته
بانفاس الخواص الخ *

Only one other copy of the present commentary is known to us; see Râmpûr, No. 39, where, however, the commentator's name is not given.

Written in Nasta'liq. Dated A.H. 1107.

No. 884.

foll. 14 ; lines 13 ; size 7×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

اسرار الخلوة

ASRÂR AL KHALWAT.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Şûfism. The contents of the work are fully described in Berlin, No. 2916.

Author: Muḥiaddin Ibn al 'Arabî محيي الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله واهب العقل و مبدعه الخ *

For other copies of the work see Berlin, Nos. 2916-17 ; Br. Mus. No. 886 ; India Office, No. 657/1.

Written in good Naskḥ Not dated ; apparently, 11th century A.H. Frequent corrections are made in the margin.

The MS. was for some time in the possession of one Sayyid 'Abdal Walî bin Muḥammad Sa'dallâh, a note written by whom is found on the title-page.

No. 885.

foll. 53 ; lines 11 ; size $7 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

شرح اسرار الخلوة

SHARḤ U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muḥiaddin Ibn al 'Arabî, adding certain important information relating to the subject-matter of the text.

By Qutbaddin 'Abdalkarîm bin Ibrâhîm bin Sibṭ u 'Abdalqâdir al Jilî قطب الدين عبد الكريم بن ابراهيم سبط عبد القادر الجيلاني, a famous Şûfî and scholar of the 9th century A.H., who is also known to us as the author of commentaries on some other works of Muḥiaddin Ibn al 'Arabî. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which Al Insân al Kâmil, a work on Şûfism (for a copy of which see Berlin, No. 2314), has received

special recognition. He was born in A.H. 787; but the date of his death is uncertain. He is said to have been alive in A.H. 805 (see Cairo, vol. ii, p. 68); in A.H. 820 (see Berlin, No. 2874); in A.H. 826 (see Brock., *loc. cit.*). In India Office, No. 693, we are told that he died in A.H. 811; but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock., *loc. cit.* The following note on the title-page, however, written in a different hand from the MS. tells us that the commentary is by 'Abdalkarīm al Jilī:—

الجزء الاول من شرح اسرار الخلوة للمشيخ عبد الكريم الجيلي *

This statement is corroborated in the following colophon of the scribe, who says that the present commentary is by the author of Al Insān al Kāmil, which is undoubtedly a composition of 'Abdalkarīm al Jilī:—

تمت تمام شد الرسالة المسماة باسرار الخلوة للمشيخ محيي الدين

العربي مع شرحه لمؤلف الانسان الكامل •

In the absence of any strong evidence to the contrary, we may accept the above statements.

No other copy of the present work is known to us.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

One 'Abdalqādir, in the following note on the title-page, says that the MS. was for some time in his possession:—

من مواهب الجليل القادر على عبده الاحقر القاصر عبد القادر

عفي الله عنه •

No. 886.

fol. 8; lines 14; size 8 × 6; 5½ × 3½.

امطلاحات الصوفية

IŞTILAHÂT AŞ ŞŪFÎYAH.

A treatise, in which are explained important technical terms relating to Šûfism, contained in the author's own works, and certain mystical terms found in the works of others.

Author: Muḥiaddīn Ibn al 'Arabī العربي ابن العربي. See No. 865 above.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى اما بعد فانت
اشرت اليها بشرح الالفاظ التي تداولتها الصوفية المحققون من اهل الله
بفهم لما رأيت كثيرا من علماء الرسوم قد سألونا في مطالبة في مضافتنا
و مصنفات اهل طريقنا مع عدم معرفتهم بما طوبنا عليه من الالفاظ التي بها
يفهم بعضهم من بعض فاجبت الى ذلك و لم استوعب كلها
و لكن اقتصرت على

The title found on the title-page of the present copy of the work is that given above; but the same work is noticed in Râmpûr, No. 295, under the title *Kitâbu Sharḥ i Alfâẓ Aṣ Ṣûfiyah*. Again, in India Office, No. 657/5, the title of the work is given as *Risâlatu Sharḥ-i Alfâẓ al Latî Tadâwalathu Aṣ Ṣûfiyah*.

The author of *Faṣl al Khitâb*, a most reliable work on Ṣûfism, fol. 178^b quotes the following passage from the present work (cf. fol. 5^b); but is not aware of who the author was.

قال بعض كبراء العارفين ... في شرح الالفاظ التي تداولتها الصوفية
المحققون من اهل الله ... التلوين يفتقل العبد في احواله و هو عند
الاكثرين مقام الناقص و عندنا هو اكمل المقامات الخ *

Written in ordinary Naskh. Not dated; apparently, 13th century A.H.

Scribe: سعد الدين بن شيخ محمد.

No. 887.

fol. 55; lines 27; size 9 × 6; 7 × 4.

التدبيرات الالهية في اصلاح المملكة الانسانية

AT TADBÎRÂT AL ILÂHÎYAH FÎ IṢLÂḤ AL MAMLUKAT AL INSÂNÎYAH.

A treatise on the Microcosm (viz., man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâdis and others, are expounded. The

work is divided into a Tamhîd (foll. 3-5), Muqaddimah (foll. 6-9), and 17 *Bâb*, which are enumerated below. The last *Bâb* is again subdivided into five smaller *Bâb*, of which the fifth contains وصية (testament, containing instructions for novices).

- I. foll. 10-14. الباب الاول في وجود الخليفة الذي هو ملك
البدن و اغراض الصوفية فيه *
- II. fol. 15. الباب الثاني في اخلاف العلماء في صاميته و حقيقته *
- III. foll. 16-19. الباب الثالث في اقامة مدينة الجسم و تفصيلها
من جهة كونها ملكا لهذا الخليفة *
- IV. foll. 20-22. الباب الرابع في ذكر السبب الذي لاجله وقع
العرب بين العقل و الهوى *
- V. foll. 23-29^a. الباب الخامس في الاسم الذي يخص الامام
وحده و في صفاته و احواله و ان الامام
لا يكون الا واحدا من اربعة *
- VI. foll. 29^b-30^a. الباب السادس في العدل و هو قاضي المدينة
القائم باحكامها *
- VII. foll. 30^b-32^a. الباب السابع في ذكر الوزير و صفاته *
- VIII. foll. 32^b-35^a. الباب الثامن في الفراسة الشرعية و الحكمية *
- IX. foll. 35^b-38^a. الباب التاسع في معرفة الكاتب و صفاته *
- X. foll. 38^b-39^a. الباب العاشر في المسددين و العاملين واصحاب
الجنايات و الخراج *
- XI. foll. 39^b-40^a. الباب الحادي عشر في الجنايات الى الحضرة
الالهية و وقوف الامام عليها و رفعها الى
الحق الملك سبحانه تعالى *
- XII. foll. 40^b-41^a. الباب لثاني عشر في السفراء و الرسل
المتوجهين الى السائرين بمدينة البدن *
- XIII. foll. 41^b-42^a. الباب الثالث عشر في سياسة القواد والاجناد
و مراتبهم *
- XIV. fol. 42^b. الباب الرابع عشر في سياسة العرب و ترتيب الجيوش
عند اللقاء *
- XV. fol. 43^a. الباب الخامس عشر في ذكر السرا الذي يغلب به اعداء
هذه المدينة *

XVI. foll. 43^b-45. الباب السادس عشر في ترتيب الغذاء الروحاني
على فصول السنة لأقامة هذا الملك
الانساني وبقائه *

XVII. foll. 46-55^a. الباب السابع عشر في خواص الاسرار المودعة
وكيف ينبغي ان يكون السالك في احواله *

(i) fol. 49^b. الباب الاول من الباب السابع عشر من ابواب الكتاب في
معرفة افاضة العقل على نور اليقين *

(ii) fol. 50^a. الباب الثاني من الباب السابع عشر من ابواب الكتاب [في]
العجب المانعة عن ادراك عين اليقين *

(iii) fol. 50^b. الباب الثالث من الباب السابع عشر من ابواب الكتاب في
اللوح المحفوظ الذي هو الامام المبين اولوح
المعرو الاثبات *

(iv) foll. 50^b-51^a. الباب الرابع عشر من الباب السابع عشر وهو الباب
العادي والعشرون من الكتاب في اسباب
الزفات والواجبات والتحرك عند السماع *

(v) foll. 51^b-55. الباب الخامس من الباب السابع عشر في الوصية
للمريدين *

Author: Muḥiaddin Muḥammad bin 'Alī al 'Arabī معي الدين محمد بن علي العربي
See No. 865 above.

Beginning:—

قال العبد الفقير الى الله محمد بن علي الحاتمي الطائي
الحمد لله الذي استخرج من وجود علمه الى عينه فاني
سميت هذا الكتاب الصغير الحكيم ... بالتدبير لعل في اصلاح المملكة
الانسانية النعم *

For other copies of the work see India Office, No. 658/5; Bodl.,
vol. ii, p. 212.

Written in fair Naskh. Not dated; apparently, 10th century

No. 888.

fol. 29 ; lines 4 ; size $7\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

عنقاء المغرب

‘ANQÂ’ AL MAĞRIB.

The present treatise was composed by Muḥiaddin Al ‘Arabī (محي الدين العربي) as a supplement to his own treatise (No. 887 above), and deals with certain points omitted in the latter treatise.

The preface, which is written in verse, begins thus:—

حمدت الهي والمقام عظيم فابدأ سرورا ، والفواد كظيم

The treatise begins, after the preface, as follows:—

كنا قد الفنا كتابا روحانياً سميناه بالتدبيرات الالهية و هذا

الكتاب المنصور المسمى في غيا بات الازل عنقاء المغرب •

For other copies of the work see Berlin, No. 2894 ; Paris, No. 1339 ; Wien, No. 1906 ; Cairo, vol. vii, p. 46, Âṣāfiyah, No. 39/2 ; Râmpûr, No. 216.

Written in good Naskḥ. Not dated ; apparently, 11th century A.H.

No. 889.

fol. 29 ; lines 17 ; size 7×5 ; $5\frac{1}{2} \times 4$.

العقلة المستوفزة

AL ‘UQLAT AL MUSTAWFIZAH.

A treatise, expounding the mystical belief that man is made up of different elements, bodily and spiritually.

Author: Muḥiaddin Ibn Al ‘Arabī (محي الدين ابن العربي). See No. 865 above.

Beginning:—

الحمد لله الواهب الذي افتتح وجود السوي •

On fol. 24^b, the author refers to another composition of his, viz., كتاب الكشف.

For other copies of the work see Berlin, Nos. 2923-24 ; Br. Mus., No. 886/24 ; Cairo, vol. vii, p. 380 ; Âṣāfiyah, No. 48 ; Râmpûr No. 295.

Written in good Naskḥ. Dated A.H. 773.

Some one in the following note, at the end, says that in A.H. 811 the present MS. was compared with the autograph copy:—

الحمد لله قوبلت النسخة على نسخة المؤلف بخطه سنة

احدى عشر وثمانمائة *

No. 890.

fol. 107; lines 17; size 8 × 6; 6½ × 4.

كتاب روح القدس

KITÂB U RUḤ AL QUDṢ.

A work containing mystical and moral instruction, composed for Abû Muḥammad bin 'Abdal'azîz al Qurashî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Ṣūfism, no Ṣūfi is entitled to be called Ahl al Ḥaqîqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl at Ṭarîqah (i.e., a devotee); and he goes on to criticise those Ṣūfis of Africa, who claim that they are Ahl al Ḥaqîqat, though not Ahl at Ṭarîqat. Ṣūfis, who have adopted Ṣūfism from worldly motives, are also severely criticised by the author, thus:—

و صوفية صاف هم باغراض الدنيا موشكون حافظوا السجادات

و المرقعات و لازموا الخوانق و الرباطات يأتي اليها من حلال

و حرام *

Author: Muḥiaddîn Ibn 'Arabî العربي ابن العربي. See No. 865 above.

Beginning:—

الحمد لله رب العالمين من العبد الضعيف الذامع

الشفيق محمد بن علي بن محمد العربي الطائي الكاتمي و فقه

الله تعالى الى وليه في الله تعالى و اخيه ابي محمد بن عبد العزيز بن

ابي بكر القرشي المهدي فزيل تونس النعم *

Written in fair Naskh. Not dated; apparently, 12th century

No. 891.

foll. 51 ; lines 31 ; size 12×8 ; $9\frac{1}{2} \times 8\frac{1}{2}$.

الفحات الالهية

AN NAFĤĤT AL ILĀHĪYAH.

A work on Şūfism, in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called مقام القربة (union with God). The author, in his preface, tells us that the following Ḥadīṣ encouraged him in his attempt to reach the stage mentioned above, and to realise the experience described in the present work :—

ان لربكم في ايام دهركم نفحات من رحمته الافتعزواها *

Author: Ṣadraddīn Abū'l Ma'ālī Muḥammad bin Ishāq al Qūnawī صدر الدين ابو المعالي محمد بن اسحاق القنوي (d. A.H. 672=A.D. 1373 ; see No. 873 above).

Beginning :—

حمدا يستوعب كمالات اجناس الثناء و انواع المناقب و بعد
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال بلساني التعريف
و الارشاد ان لربكم في ايام دهركم نفحات من رحمته الافتعزواها توجهت
الى ربي في معرفة التعرض و الارشاد *

For other copies of the work see Paris, No. 1354 ; and Berlin, No. 1307, where the work is fully described.

Written in good Naskh. Dated A.H. 1045.

Scribe : نورالدين الرفائي الزعري.

This Nūraddīn is also the scribe of MSS. Nos. 832, 871, 873 above

No. 892.

foll. 264 ; lines 12 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الخصوص الى معني النصوص

AL KHUṢŪṢ ILĀ MA'NA AN NUṢŪṢ.

A commentary on Nuṣūṣ, a concise treatise of Qūnawī (d. A.H. 672=A.D. 1273 ; see No. 873 above) on the mystical states. For a copy of Nuṣūṣ see Berlin, No. 3015.

By 'Ali bin Aḥmad bin 'Ali bin Aḥmad Al Mahâ'imî علي بن أحمد بن علي بن أحمد المہائمي (d. A.H. 835=A.D. 1431; see No. 863 above).

The commentary is preceded by a long Muqaddimah (foll. 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work.

Beginning:—

سبحانك اللهم وبكمدك يا من بوجوده سموات السماء و الصفات
ولارض اعيانه الممكنات.....و بعد فيقول عبيد علي الصمد احمد بن علي
بن احمد بن علي.....و كان كتاب النصوص مما ابرزه الشيخ المحقق.....
محمد بن اسحاق بن محمد بن يوسف القنوي مشرقاً بشموس هذا العلم *

The commentary proper begins on fol. 53^a, as follows:—

و الآن آوان الشروع في المقامد و أسأله التوفيق للصواب
..... قال الشيخ رضي عنه الحمد لله الحمد تعظيم الذات بما فيها
من محاسن الصفات النعم *

A red ink line above them distinguishes the words of the text from the commentary.

For another copy of the present commentary see Berlin. No. 3016.

Written in beautiful Naskh. Not dated; apparently, 10th century A.H. Some foll. are wanting at the end.

No. 893.

foll. 220; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

رياض الصالحين

RIYÂD AŞ ŞÂLIḤÎN.

An old and valuable copy of Riyâd Aş Şâliḥîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils.

Author: Muḥiaddin Abû Zakariyah Yaḥyâ bin Sharaf An Nawawî محي الدين ابوزكريا يحيى بن شرف النووي (d. A.H. 676=A.D. 1278; see Lib. Cat., vol. v, part i, No. 192). *

Beginning:—

الحمد لله الواحد القهار مكور الليل على النهار فرأيت
ان اجمع مختصرا من الاحاديث الصحيحة مشتملا على ما يكون طريقا
لصاحبه و محصلا لآداب الظاهرة و الباطنة جامعا للترغيب و التهذيب و سائر
انواع آداب السالكين من احاديث الزهد و رياضات النفوس و تهذيب
الاخلاق و طهارات القلوب و علاجها الخ *

In the following colophon of the scribe, it is stated that the work was composed in A.H. 670, and that the present copy of it was made in A.H. 681:—

آخر الكتاب قال مؤلفه رضي الله عنه فرغت منه يوم الاثنين رابع شهر
رمضان سنة سبعين و ستمائة وافق الفراع من كتابته يوم السبت الخامس
و العشرين من شهر شعبان سنة احدى و ثمانين و ستمائة *

For other copies of the work see Berlin, Nos. 1334-41; Munich, No. 128; Br. Mus. Suppl., No. 1202; India Office, No. 176/8; Alger, No. 879; Cairo, vol. i, p. 345.

Written in bold Naskh. Dated A.H. 681.

The above-mentioned colophon is followed by a Sanad, which runs thus:—

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الامام العلامة فريد دهره
..... ابي زكريا يحيى الفروي على الشيخ الامام علي بن ... ابراهيم
بن جمال الدين داؤد ابن العطار الشافعي بسماعه من مؤلفه شرف
الدين الخطاب بن سليمان بن مهمل الاربدي شهاب
الدين احمد بن شيخ مخلص الشافعي و ذلك في مجالس عديدة آخرها
في يوم الاحد السابع و العشرين من ذي الحجة سنة خمس و سبعمائة
بدار الحديث النورية و اجاز الشيخ فسم الله تعالى في مدته ...
لمن سمعه بكماله جميع ما يجوز له روايته بشرطه عند اهله و كتب احمد
بن حسين بن عبد الرحمن *

The above Sanad, which is dated A.H. 705 and written by one Ahmad bin Husain, states that he and some others studied the work

from the present copy in Dâr al Ḥadîṣ Nûriyah, at Damascus, under Ibn al 'Attâr (*d.* A.H. 724=A.D. 1324; see *Ad Durar*, vol. ii, fol. 3^b), a pupil of the author. The Sanad is attested by Ibn al 'Attâr, thus:—

• صح السماع و الاجازة المذكوران.....كتبه ابن العطار عفي الله عنه •

Aḥmad bin Ḥusain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'azîz, in Mecca, A.H. 1288:—

من فضل الله ... على عبده الفقير عبد العزيز عفا الله عنه
..... ١٣ شوال سنة ١٢٨٨ مكة المشرفة *

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihârî, described in *Lib. Cat.*, vol. v. part ii, No. 319; hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'azîz Bihârî.

No. 894.

fol. 60; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; 5×3 .

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on Ṣûfism and asceticism, in three *Bâb*. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers; the second, with some miscellaneous points; and the third, with certain miracles of the Ṣûfis.

- | | |
|------------------|------------------------------|
| I. fol. 4-22. | باب في الاخلاص و احضار النية |
| II. fol. 23-36. | باب في نفائس منشورة |
| III. fol. 37-60. | باب في ذكر كرامات الاولياء |

Author: Muḥiaddîn Abû Zakariyah Yahyâ bin Sharaf an Nawa-wî *معني الدين ابو زكريا يعقوب بن شرف النوري*. See No. 893 above.

Beginning:—

الحمد لله الواحد القهار مقدر الارزاق *

For other copies of the work, see Berlin, No. 3018; Cairo, vol. vii, p. 521; Goth., No. 234.

Written in fair Naskh. Dated A.H. 1044.

Scribe: نورالدين ابن بدر الدين.

No. 895.

fol. 65; lines 15; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

حل الرموز ومفاتيح الكنوز

HALL U AR RUMŪZ WA MAFÂTÎḤ AL KUNŪZ.

A work on Šūfism, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ân, Ḥadīṣ and sayings of the Šūfis. We may note that the author, basing his opinion on certain reliable Ḥadīṣ, enunciates an original and independent view on the subject of غناء (music), a point much disputed between the Šūfis and orthodox Muhammadans. He holds it to be valid, in general; see the following passage on fol. 49^b :—

فهذه الأحاديث نص صريح في الصحيح على أن الغناء واللعب ليس بكرام *

The contents of the work are fully described in Berlin, No. 3010.

Author: 'Izzaddīn 'Abdassalām bin Aḥmad bin Ġānim al Maqdisī عزالدين عبد السلام بن احمد بن غانم المقدسي, a famous Šūfī of the 7th century A.H. Seven works of this author, including the present one, are enumerated in Brock., vol. i, p. 451. He died in A.H. 678=A.D. 1279; see Mir'ât al Janân, fol. 427^a.

Beginning :—

قال الشيخ الامام العالم العلامة ... بقية سلف الصالحين عزالدين عبد السلام بن الشيخ الامام الزاهد الورع ... احمد بن شيخ غانم المقدسي الحمد لله الذي فتح بمفاتيح الغيوب وسميتها حل الرموز ومفاتيح الكنوز النج *

For other copies of the work see Berlin, Nos. 3010–11; Pet. No. 186; Alger., No. 939; Cairo, vol. ii, pp. 80, 172; vol. vii, pp. 138, 372; Bodl., vol. ii, pp. 80, 231; Eскур., Nos. 1546, 350/2; Āṣafiyah, No. 89; Râmpûr, No. 103.

Written in good Naskḥ. Dated A.H. 839.

The following note on the title-page tells us that the present MS. was for some time in the possession of Muḥammad As'ad bin Akmaladdīn al Qūṭbī: من كتب افقر العباد محمد اسعد ابن اكمل الدين القطبي الطف الله به

No. 896.

fol. 176 ; lines 17 ; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

طهارة القلوب والخضوع لعلام الغيوب

ṬAHĀRAT AL QULŪB WA AL KHUDŪ'
LI ALLĀM AL GUYŪB.

A work on the principles to be observed in the religious and pious life, divided into 30 *Faṣl*. The contents of the work are fully described in Br. Mus. Suppl., No. 235.

Author: 'Izzaddīn Abū Muḥammad 'Abdal'azīz bin Aḥmad bin Sa'd Ad Dīrīnī Ad Damīrī Ad Dahrī احمد بن ابي محمد العزیز بن احمد بن سعد الديرنی الدامیری الدهري, a Shāfi'ī scholar and a Ṣūfī of Egypt, who was born in Dīrīn (a small town in the Ġarabīyah Province of Egypt), A.H. 612. The date of his death is not given in the biographical notice by Hāj. Khal., vol. iv, p. 172. Dr. Rieu, in Br. Mus. Suppl., *loc. cit.*, and Brock., vol. i, p. 451, quoting Al Munāwī, say that he died in A.H. 694, or according to some in A.H. 690 (for which date see also Ibn Mulaqqin, fol. 265) or 698. Isnawī, fol. 201, and the author of *Tāj at Ṭabaqat*, fol. 877, give A.H. 697 = A.D. 1298 as the date of his death ; and this is supported by 'Abdal Wahhāb ash Sha'rānī (*d.* A.H. 973 = A.D. 1565 ; see Lib. Cat., vol. x, No. 567) in *Al Lawāqih*, fol. 207. *Al Lawāqih* is a very reliable biographical work, especially for the Ṣūfis of Egypt ; and on this account we may perhaps accept the date given in that work. 'Izzaddīn Abū Muḥammad is the author of a number of works, of which sixteen are enumerated in Brock., *loc. cit.*

Beginning :—

الحمد لله رب العالمين بعد فهذا كتاب فيه فوائد يتذكر بها من

يصفى اليه بسمع قابل النعم *

For other copies of the work see Berlin, Nos. 8789-90 ; Paris, No. 1313 ; Goth., Nos. 648-9 ; Cairo, vol. ii, p. 45 ; Râmpûr, No. 21. It was printed in Bûlâq, A.H. 1297.

Written in good Naskh. Not dated ; apparently, 11th century A.H.

Scribe : نظام بن رحمة الله

A seal of Qâbil Khân, a noble of the Court of 'Ālamgīr, is found on the title-page.

No. 897.

foll. 40 ; lines 40 ; size 11 × 8 ; 9 × 5½.

منتهي المدارك

MANTHAH AL MADÂRIK.

A very rare work, expounding the various mystical states such as the worldly state of the present world, the state proper to the world of angels, the state in which the mystic exercises miraculous powers, the state of absorption into the Godhead, and others. In the beginning of the work, the author discusses, both from the mystical and theological standpoints, the attributes of God and man. The work is an Arabic translation, with certain additions, of the author's introduction to his Persian commentary on the *Qaṣīdah Tā'iyah* of Ibn Fāriḍ (*d.* A.H. 632=A.D. 1235). Jāmī, in *Nafahāt*, p. 650, remarks that though the present work is technically a translation, it may also be regarded as an independent work on the subject, well-known for its excellent representation of mystical views. The work is divided into the following four *Aṣl*, each of which is subdivided into several *Faṣl* :—

- I. foll. 2^a–16. *الاصل الاول في ذكر رتب الذات وتعنين الاسماء والصفات **
- II. foll. 17^a–19. *الاصل الثاني في ذكر مرتبة الارواح وعالم الملكوت **
- III. foll. 20–26. *الاصل الثالث في ذكر تعنين عالم المثال ومرتبة الاجسام **
- IV. foll. 27–40. *الاصل الرابع في ذكر نشأة الانسان واطواره واحواله **

Author : Sa'īd bin Muḥammad bin Aḥmad al Farḡānī سعيد بن محمد بن أحمد الفرغاني, commonly known as سعد الدين (Sa'daddīn). The biographers say that he was the author of a large number of works ; but only the present work and one other are enumerated in *Nafahāt*. Our author received spiritual training under many Šūfis ; but he is always known as the disciple of Qūnawī (*d.* A.H. 673=A.D. 1373 ; see No. 873 above). The date of his death is not given in *Nafahāt* ; but Brock., vol. i, p. 450, says that he died in A.H. 699=A.D. 1299.

Beginning :—

الحمد لله القديم تعزز بجلال وحدانيته ولما منَّ الله تعالى
على عبده الفقير الى الله تعالى سعيد الفرغاني وسمي بمنتهى
المدارك النخ

No other copy of the work is known to us.

Written in fair Naskh. From the handwriting, which is identical with that of *Sharḥ al Fuṣūṣ* (No. 873 above), it appears that Nūraddīn is also the scribe of the present MS.

No. 898.

fol. 159; lines 21; size 9×5 ; $7 \times 3\frac{1}{2}$.

وقاية السالك من الآفات والمهالك

WIQĀYAT AS SĀLIK MIN AL ĀFĀT WA AL MAHĀLIK.

A work on Sūfism and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammāra (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories; and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis, and is divided into the following four *Naw'* and a *Khâtimah* :—

- I. fol. 7-20. النوع الاول من التقسيم في المعاصي *
- II. fol. 21-58^a. النوع الثاني من التقسيم في الطاعات *
- III. fol. 58^b-92. النوع الثالث من التقسيم في الاخلاق المذمومة *
- IV. fol. 93-148. النوع الرابع من التقسيم في الاخلاق المحمودة *

Fol. 149-154. *Khâtimah* (epilogue).

The *Khâtimah* deals with عزلة (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus :
وقاية السالك من الآفات والمهالك لشيخ الامام حجة الاسلام ابي حامد محمد بن
غازي الغزالي نفع الله به المؤمنين tells us that the present work is by
Gazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above); but this state-
ment is manifestly incorrect, seeing that an author much later than
Gazzâlî, viz., Shihâbaddīn as Suhrawardî, who died in A.H. 632=
A.D. 1234, is quoted on fol. 20^b, in the following passage from 'Awârif
al Ma'ârif (see No. 860 above) :—

ذكر صاحب العوارف لطيفة في جنس ما يدخل البطن وما يحدث
من الداء وازالته باستعمال الدواء قل رحمه الله ان الله تطف حكمته الخ *

The author refers on fol. 50^b to another composition of his, *Iqtibās al Fawâid*, in the following terms :—

و قد اتينا من ذلك..... في اول كتابنا المسمى باقتباس الفوائد

Neither this work nor the present one is mentioned in any, catalogue, however, and we are unable to throw light on their authorship; but from the fact that, in the passage quoted above, the author of 'Awârif is referred to as *رحمه الله*, a term which is always used for the dead, and that there is no reference to any author of the 8th century A.H., we may conclude that our author belongs to the 7th century A.H.

Beginning :—

الحمد لله الذي نزع حب الاجتباء و الهداية في قلوب الاختصاص...
...و الصلوة و السلام على رسوله و نبيه محمدن الذي ساده غيرة من الانبياء
..... و بعد فجمعت في هذا المختصر من اقوال العلماء العارفين
و الحكماء المقربين ما يحصل للمتجرد الاكتفاء و يكون لدار المرید من شفاء
..... و سميته و قاية السالك من آفات و المهالك و ليس غرضنا في الكلام
على الظاهر من هذه الانواع فان الكتب مشحونة بذلك و انما غرضنا الكلام
على حقائقها و اسرارها الغامضة و خفايا الافات و سارس النفوس النخ *

Written partly in Naskh and partly in Nasta'liq. Dated A.H. 1054.

One Nizâmî, in the following note, tells that he purchased the present MS. in A.H. 1080 :—

و قد ملكت بالشراء الصحيح في البلدة المعظمة قنوج خمسة
عشر من ربيع الآخر سنة ١٠٨٠ هـ *

No. 899.

fol. 66; lines 12; size 8 × 6; 6½ × 4.

التنوير في اسقاط التدبير

AL TANWÎZ FÎ ISQÂT AT TADBÎR.

A work, containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS. is a copy of the revised edition of the work.

Author: Tâjaddîn Abu'l Faḍl Aḥmad bin Muḥammad bin 'Aṭâallâh al Iskandarânî تاج الدين ابو الفضل احمد بن محمد بن عطاء الله الاسكندراني, a famous scholar and Ṣūfî of Cairo, belonging to the Shâḍalîyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock., vol. ii, p. 118. Our author received spiritual training under several Ṣūfis; but he is chiefly known as the disciple of Abu'l 'Abbâs al Murîsî (d. A.H. 686=A.D. 1287; see Ḥusn al Muḥâḍarah, fol. 262). He was one of the declared adversaries of Ibn Taimîyah (d. A.H. 728=A.D. 1329; see Lib. Cat., vol. v, part ii, No. 464/1). He died in A.H. 709=A.D. 1309. See, for his life and works, Mir'ât al Janân, fol. 442; Ḥusn Al Muḥâḍarah, fol. 264^a; Ad Durar Al Kâminah, vol. i, fol. 169; Al Lawâqih, fol. 118; Br. Mus. Suppl., No. 237/1.

Beginning:—

الحمد لله المتفرد بالخلق والتدبير الخ *

For other copies of the work see Berlin, No. 3089; Goth., p. 891; Paris, No. 1348; Alger., No. 881/2; Cairo, vol. ii, p. 77; Âṣafîyah No. 96; Râmpûr, No. 74.

The work was printed in the Wahamîyah Press of Delhi, A.H. 1300.

Written in good Naskḥ. Dated A.H. 1044.

Scribe: عبد العزيز بن حسن.

No. 900.

fol. 18; lines 19; size $8 \times 5\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

الحكم العطائية

AL ḤIKAM AL 'AṬÂ'ÎYAH.

A work containing mystical maxims and aphorisms, divided into 30 Bâb. The present copy is defective for want of the preface.

Author: Tâjaddîn Abu'l Faḍl Aḥmad bin Muḥammad bin 'Aṭâ'allâh Al Iskandarânî تاج الدين ابو الفضل احمد بن محمد بن عطاء الله الاسكندراني. See, for his life, No. 899 above.

The present copy begins abruptly thus:—

ثلاثين بابا باب العلم *

For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Râmpûr, Nos. 101-2.

Written in fair Naskh. Dated A.H. 1105.

No. 901.

fol. 321; lines 17; size 10 × 6; 7 × 3.

شرح الحكم العطائية

SHARĤ AL ĤIKÂM AL 'ATÂ'IAH.

A detailed commentary on the preceding work; also known under the title, Ġaiṣ Al Mawâhib. The full text is quoted in the commentary; but the arrangement differs somewhat from that which is found in No. 900 above. The tenth *Bâb* there is here the first *Bâb*; and the first *Bâb* there is here the eighth.

By Muḥammad bin Ibrâhîm bin 'Abbâd An Nafzî Ar Rundî محمد بن ابراهيم بن عباد النفزي الرندي, a ŠuĒi and scholar of the 8th century A.H., who was born in Rund (in Spain), A.H. 733. He died in A.H. 796=A.D. 1394. See Brock., vol. ii, p. 118; Cairo, vol. ii, p. 77.

Beginning:—

قال العبد الفقير الى الله تعالى المعتمد في غفران ذنوبه
على الله تعالى محمد بن ابراهيم بن عباد النفزي الحمد لله
المتفرد بالعظمة والجلال الخ *

The present commentary was printed in Bûlâq, A.H. 1285; and again in Cairo, A.H. 1306.

For other copies of the work see Berlin, Nos. 8690-2; Munich, No. 130; Leid, No. 2261; Paris, No. 1340; Br. Mus. Suppl., No. 889; India Office, No. 696; Cairo, vol. ii, p. 97; Râmpûr, Nos. 171-73.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 902.

foll. 233 ; lines 25 ; size 8×6 ; 6×4.

The Same.

Another copy of the preceding commentary, beginning like the above.

Written in fair Naskh. Not dated ; apparently, 11th century A.H.

No. 903.

foll. 110 ; lines 18 ; size 8×6 ; 6×4.

الفرقان بين اولياء الرحمن واولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR
RAHMÂN WA AWLIYÂ' ASH
SHAIṬÂN.

A work in which the author explains the meaning of the term Walî (ولى), a title applied to a Şûfî, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Ḥadîṣ. The contents of the work are fully described in Berlin, No. 2082.

Author : Abu'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdassalâm ibr al-abbas احمد بن عبد العليم بن عبد السلام, commonly called Ibn Taimîyah (ابن تيمية). He died in A.H. 728=A.D. 1327 ; see Lib. Cat., vol. v, part ii, No. 462/1.

Beginning :—

الحمد لله نستعينه ونستغفره النعم *

For other copies of the work see Berlin, Nos. 2082-3 ; Râmpûr, 247.

The work was printed in Bûlâq, A.H. 1310.

Written in fair Naskh. Not dated ; apparently, 13th century A.H.

No. 904.

foll. 45 ; lines 15 ; size $8\frac{1}{2} \times 6$; $5 \times 3\frac{1}{2}$.

إطلاحات الصوفية

IŞTILÂHÂT AŞ ŞŪFIYAH.

(The above is the title under which the work is noticed in other catalogues ; but in our copy, the title is given as *Sharḥ u Iştîlâḥât Aş Şûfiyah.*)

A work, in which the author explains the mystical terms used in the following compositions of his :—

(i) *Sharḥ u Maṇâzil As Sâ'irîn* ; for a copy of which see India Office, No. 600.

(ii) *Tâwîlât al Qur'ân* ; for a copy of which see Berlin, No. 873.

(iii) *Sharḥ u Fuṣûṣ Al Hikam* (see No. 875 above).

Author : Kamâladdîn 'Abdarrazzâq al Kâshânî كمال الدين عبد الرزاق الكاشاني (d. A.H. 736=A.D. 1335). See No. 875 above.

Beginning :—

الحمد لله الذي نجانا من مباحث علوم الرسومية فاني لما
فرغت من تسويد شرح كتاب منازل السائرين و كان الكلام فيه و في شرح
فصوص الحكم و تأويلات القرآن مبنيًا على اصطلاحات الصوفية الخ *

For other copies of the work see Berlin, No. 3460 ; Goth., No. 76 ; India Office, No. 662 ; Âṣāfiyah, Nos. 360, 407, 807 ; Râm-pûr, No. 35. A portion of the present work, edited by Dr. Sprenger, was published in Calcutta, A.D. 1845.

Written in fair Naskḥ. Not dated ; apparently, 13th century A.H.

No. 905.

foll. 133 ; lines 15 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

العروة لاهل الخلوة

AL 'URWAH LI AHL AL KHALWAH.

A rare work on Šûfism, expounding the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Šûfis of the Wujûdiyyah and the Shuhûdiyyah groups (for whom, see No. 865 above), are fully discussed. The author, who

belonged to the latter group, rejects the views of the Wujûdiyah group as contrary to Islamic principles ; and claims that the views of the Shuhûdiyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (اهل السنة والجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as الصراط المستقيم, or the right path. The author's criticisms, in the present work, of the views of the Wujûdiyah group resulted in a public disputation between him and 'Abdarrazzâq al Kâshânî (see No. 875 above), a member of the Wujûdiyah group ; for a full description of which, see Nafahât, pp. 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726 ; and is generally held to be the most authoritative exposition of the views of the Shuhûdiyah group.

It is divided into the following six *Bâb* :—

- (i) foll. 1-15^a. * الباب الاول في اثبات وجود الموجد الواجب وجوده *
- (ii) foll. 15^b-62. * الباب الثاني في التوفيق بين الاقوال المختلفة *
- (iii) foll. 63^a-82^a. * الباب الثالث في تقسيم الاشياء من حيث العصر
والاضافة وكيفية ظهور الممكنات على الترتيب
مفردا ومؤلغا *
- (iv) foll. 82^b-86. * الباب الرابع في تنزيه الحق الواجب وجوده من جميع
ما يختص به الامكان *
- (v) foll. 87-93^a. * الباب الخامس في النبوات والولايات *
- (vi) foll. 93^b-133. * الباب السادس في بيان الصراط المستقيم *

The last *Bâb* is subdivided into four *Faṣl*, which contain occasional biographical details ; and in the first of which the author describes the Divine inspiration, which led him to be a Ṣūfî and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Ṣūfis and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of the author's merits.

Author: Aḥmad bin Muḥammad bin Aḥmad As Samnânî
أحمد بن محمد بن أحمد السمناني, commonly called Abu'l Makârim
'Alâ'addawlah علاء المكارم, a noble of Samnân, well known as a
Ṣūfî, and an author of great repute, whose works on the Qur'ânic

branches, Şûfîsm, theology and ethics, number about 300. See *Ad Durar al Kâminah*, vol. i, fol. 152. Very few of his compositions, however, can now be traced; and Brock., vol. ii, p. 166, mentions only three (including the present one), which are to be found in different libraries. He was born in Samnân, A.H. 659; and completed his studies at the age of 15, when he entered the service of Sultân Argu Khân, a famous Mongol king of Persia. A few years later, he was granted the title of 'Alâ'addawlah; and afterwards he became personal adviser to the Sultân. His intimacy with the Sultân and his official duties seriously interfered, not only with his studies, but also with his prayers. Indeed, according to the author's own confession, excepting the *قلائل اربعة* (the four very short Sûras of the Qur'ân, beginning with word Qul) and a few others, he forgot the whole of the rest of the Qur'ân. The author tells us in the following passage of the present work that, in A.H. 683, while engaged with the Sultân in a war against his uncle, Sultân Ahmad (see *Târikh Guzîda*, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life:—

فجزرتني زاجر الحق في صف القتال في الواقعة التي وقعت بينه
و بين عسكر عمه سلطان احمد بخت قزوین سنة ثلاث و ثمانین و ستمائة
في اثناء اشتغالى بالتكبير عند الكرة و الحملة على العدو فرفعت الحجب
من قوة الزاجر بحيث شاهدت الاخرة و ما فيها على نحو ما نطق به
الكتاب و السنة *

After this, he attended strictly to his religious duties. In A.H. 685, he fell seriously ill, and was advised by the Royal Physicians to go for a change to Samnân. This the Sultân allowed him to do. On his way to Samnân, he experienced a marked improvement in his health; and on his arrival there, his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sultân; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works; and his study of *Qût al Qulûb*, a famous work on Şûfîsm (see No. 826 above), turned his attention to Şûfîsm, and made him determine to renounce the world. After dividing two-thirds of his property among his legal heirs, he built a monastery near the tomb of Ḥasan Sakkâkî, a famous Şûfî of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Bagdâd, where he

adopted the Ṣūfī 'Abdarrahmān as his spiritual *Shaiḥ*; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned *Shaiḥ* the Sanad for Ṣūfism. At the end of the same year, he was directed by his *Shaiḥ* to return to Samnān, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 *Arba'ūn*, each being a fast of 40 days. Such was his eminence as a Ṣūfī that he was adopted as guide, both in practice and doctrine, by Bahā'addīn Naqshband, the founder of the Naqshbandīyah order. The commonly accepted date of our author's death is A.H. 736=A.D. 1335; but the author of *Faṣl al Khitāb* (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see *Ad Durar al Kāminah*, vol. i, fol. 152; *Nafahāt*, p. 554; *Mujmal Faṣihī*, fol. 211; *Ḥabīb as Siyar*, vol. iii, part i, p. 125; *Tāj at Ṭabaqāt*, vol. viii, fol. 205; *Beale's Biographical Dictionary*, p. 49; *Brock.*, vol. ii, p. 166.

Beginning:—

و حمده الواجب على كل موجود اما بعد فقد سنح بغتة
يوم الاحد بعد صلوتي الصبح من اعتكافي في مسجد صوفيا آباد من شهر
المبارك سنة عشرين و سبعمائة ان ابوب بالترتيب بعض
القدسيات الواردة على قلبي و سميت العروة لاهل الخلوة *

For the only other copy of the work known to us see Cairo, vol. ii, p. 5.

Written in good Naskh. Not dated; apparently, 12th century

A.H.

No. 906.

fol. 60; lines 26; size 12 × 8½; 9 × 5.

الداء والدواء

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in *Hâj. Khal.*, vol. ii, p. 633; but in vol. v, p. 82, it is again mentioned under the title, *Al Jawâb Al Kâfi li Man Sa'ala 'An ad Dawâ' Ash Shâfi* الجواب الكافي لمن سأل عن الدواء الشافي. Both these titles are found on the title-page of our copy.

A work on Šufism, setting forth the spiritual remedies to be resorted to in case of trial and temptation; composed in reply to the following five questions, addressed to scholars by some enquirer:—

ما تقول السادة العلماء ائمة الدين في رجل ابتلى ببلىة و علم
انها ان استمرت به افسدت دنياه و آخرته و قد اجتهد في رفعها عن نفسه
بكل طريق فما تزداد الا توتدا و شدة فما الحيلة في دفعها *

The reply to these questions begins as follows:—

فاجاب الشيخ الامام ... ابو عبد الله شمس الدين محمد بن ابي بكر
بن ايوب امام المدرسة الجوزية الحنبلية الحمد لله رب العالمين
ثبت في صحيح البخاري من حديث ابي هريرة رضي الله عنه عن
الذبي صلى الله عليه وسلم انه قال ما افزل الله داء الا انزل له شفا: نعم •

Author: Shamsaddin Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî شمس الدين ابو عبد الله محمد بن ابي بكر بن ايوب القيمي (d. A.H. 751=A.D. 1352; see Lib. Cat., vol. v, part ii, No. 323).

For other copies of the work see Berlin, Nos. 6295-6; Cairo, vol. ii, p. 519; Br. Mus. Suppl., No. 238.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 907.

fol. 113; lines 21; size 8 × 6; 6½ × 4.

شفاء الاسقام في زيارة خير الانام

SHIFÂ' AL ASQÂM FÎ ZIYÂRATI KHAIR AL ANÂM.

A very old and valuable copy of Shifâ' al Asqâm, studied under the author by his son and other scholars, and containing autograph notes by the author and his son. The work is mainly concerned with a discussion, from the theological and mystical points of view, of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion, our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam; and throughout the work, he supports his

argument by reference to the Qur'ân, Ḥadīṣ and sayings of Ṣūfis, jurists and theologians. The work is divided into the following ten *Bāb* and a *Khâtimah* :—

- (i) foll. 3-19. * الباب الاول في الاحاديث الواردة في الزيارة
- (ii) foll. 20-24^a. * الباب الثاني فيما ورد من الاخبار و الاحاديث د الا
على فضل الزيارة *
- (iii) foll. 24^b-29. * الباب الثالث فيما ورد من السفر الى زيارته صلى الله
عليه وسلم *
- (iv) foll. 30-37^a. * الباب الرابع في نصوص العلماء على استحباب زيارة
قبر سيدنا رسول الله صلى الله عليه وسلم *
- (v) foll. 37^b-46^a. * الباب الخامس في تقرير كون الزيارة قرينة *
- (vi) foll. 46^b-53. * الباب السادس في كون السفر اليها قرينة *
- (vii) foll. 54-73^a. * الباب السابع في دفع شبهة الخصم و تتبع كلماته *
- (viii) foll. 73^b-81^a. * الباب الثامن في التوسل و الاستعانة و التشفع
بالنبي صلى الله عليه وسلم *
- (ix) foll. 81^b-96^a. * الباب التاسع في حياة الانبياء عليهم السلام فاحتجنا
... بالنظر فيما قد قيل و ذلك بالنسبة الى
الانبياء و الشهداء و سائر الموتى *
- (x) foll. 96^b-109. * الباب العاشر في الشفاعة *

Foll. 110-112. *Khâtimah*. Contains prayers addressed to the Prophet.

Author: 'Alī bin 'Abdal Kāfi bin 'Alī bin Tammām bin Yūsuf bin Mūsā bin Tammām bin Ḥamīd bin Yaḥyā bin 'Umar bin 'Uṣmān bin 'Alī bin Manṣūr bin Sālim as Subkī علي بن عبد الكافي بن علي بن تمام بن يوسف بن موسى بن تمام بن حامد بن يحيى بن عمر بن عثمان بن علي بن بن يوسف بن منصور بن سالم السبكي, the most famous scholar of his age, and the father of 'Abdalwahhāb as Subkī (d. A.H. 771=A.D. 1370; see Lib. Cat., vol. xii, No. 766). He composed a number of works on different branches of Islamic learning; of which seventeen (including the present work) are enumerated in Brock., vol. ii, p. 87. He was born in Subk, A.H. 683, where he studied under his father and some others. He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atā' (d. A.H. 709=A.D. 1309; see No. 899 above). In A.H. 704 he visited Alexandria, where he studied for about three years; and in A.H. 707 he attended lectures of different scholars in Syria. He then returned

to Cairo, where he worked first as a professor in the Maṣṣūriyah Madrasah, and afterwards as the head professor in the Jāmi' Tūlun. In A.H. 739, on the death of Jalāl Qazwīnī, he was appointed by King Malik Nāsir (A.H. 709-741=A.D. 1309-1340) to succeed him as Chief Justice of Syria. This office he vacated, in A.H. 742, to become Principal of the Dār al Ḥadīṣ Ashrāfiyah in Damascus, where the present MS. was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dār al Ḥadīṣ Shāmīyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramadān, A.H. 755; when on account of his serious illness he was obliged to resign it, and returned to Cairo, where he died in A.H. 756=A.D. 1355. See for his life and works, Isnawī, fol. 258; Ibn Mulaqqin, fol. 209; Ad Durar al Kāminah, vol. ii, foll. 38-43; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي من علينا برسوله ... فهذا كتاب سميته بشفاء

الاسقام الخ

The quotations, made by the author from other works, are invariably from reliable copies of those works, such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection, he mentions specially an autograph copy of *Ithāf az Zā'ir* by Abu'l Yuman (*d.* A.H. 613=A.D. 1213; see Lib. Cat., vol. v, part ii, p. 48), which was in his possession, thus:—

هكذا اوردت ابراهيمين في كتاب اتحاف الزائر وهو عندي

بخط مصنفه *

He also refers to a copy of *Tārikh* u Ibn 'Asākār, transcribed by Barzālī in 80 volumes (two volumes of which transcription are found in the Library; see Hand-list, No. 2470-1), thus:—

و رأيت في تاريخ ابن عساكر بخط ابي عبد الله البرزالي *

The present copy of *Shif'â al Asqâm* was transcribed, by one Muḥammad bin Aḥmad, for the collection of Muḥammad bin Aḥmad at Tanûkhî (*d.* A.H. 746=A.D. 1347; see Ad Durar al Kāminah; vol. ii, fol. 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740:—

بلغت هذه النسخة مقابلة باصل مصنفها فصحت بعهد الله حسب
الامكان و كان الفراغ من ذلك فى اليوم العاشر من جمادى الاولى سنة
اربعين و سبعمائة *

This is followed by another note, telling us that the present MS. was again compared with the autograph copy, while it was being studied under the author: ثم قبل ثانياً حالة السماع باصل مصنفه ادام الله ثم قبل ثانياً حالة السماع باصل مصنفه ادام الله. This note is based on the Sanad quoted below, dated the Madrasah 'Ādiliyah of Damascus, A.H. 740, and written by Muḥammad bin 'Alī bin Sa'īd al Anṣārī (d. A.H. 752=A.D. 1353; see Ad Durar al Kaminah, vol. ii, fol. 377), who says that he and Muḥammad bin Aḥmad at Tanukhī, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Ḥusain bin 'Alī (d. A.H. 755=A.D. 1356; see Ad Durar al Kāminah, vol. i, fol. 384). An Ijāza was granted by the author to all who attended the sitting:—

الحمد لله الذي حمدا يوافي نعمه و يكافي مزيدة و بعد فقد
سمع هذا الكتاب الموسوم بشفاء الاسقام على مؤلفه شيخنا و سيدنا الامام
العالم ولى الله قاضي القضاة ... سيد الحفاظ و المحدثين ابنى
الحسن علي بن سيدنا عبد الكافي بقرأة محمد بن عبد
الرحمن الشافعي صاحب هذه النسخة محمد بن احمد بن
محمد التنوخي الكنبلي و الامام العالم الغاضل الالوحيد ابوالطيب
الحسين بن سيدنا المسمع فسمع الله تعالى في مدتهما و محمد
بن علي بن سعيد الانصاري و ذاخطه ... وصح و ثبت في خمسة
مجالس سنة اربعين و سبعمائة بالمدرسة العادلية بدمشق
المحروسة و اجاز المسمع فسمع الله في مدته لمن سمع هذا الكتاب او بعضه
جميع ما يجوز له روايته *

The above Sanad is attested by the author himself, thus:—

صحيح ذلك و كتب علي بن عبد الكافي السبكي *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahrāb, the famous author mentioned above, in which he

says that he and Muḥammad bin 'Īsā As Salsalī (*d.* A.H. 760=A.D. 1358; see *Ad Durar al Kāminah*, vol. ii, fol. 428) studied the first four chapters of the work in the Dār al Ḥadīṣ Ashrafiyah in Damascus:—

قرأت من أول هذا وهو شفاء الاسقام الى الباب الرابع ... على مؤلفه سيدي والدي احسن الله اليه وصح ذلك في مجالس آخرها في رمضان المعظم سنة خمس واربعين و سبعمائة و سمع شمس الدين محمد بن عيسى السلسلي بدارالحديث الاشرفية بدمشق المحروسة و كتب ابننصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي كان الله له *

Written in good Naskḥ. Not dated; but transcribed in or before A.H. 745, the year in which the present copy was studied.

Foll. 1-12 and 61-69 are additions, written in a later hand.

Only one other MS. copy of the work is known to us, viz., 'Āṣafiya Library, No. 39; but the work was printed in the Dā'irat al Ma'ārif of Hyderabad in A.H. 1306.

No. 908.

fol. 120; lines 21; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الارشاد و التطريز

AL IRSHĀD WA AT TAṬRIZ.

A work on Şūfism, treating of the virtues of reciting the Qur'ān and repeating prayers, together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses, of which 333 are borrowed from other Şūfī works and the rest are composed by the author himself. The work is based on the Qur'ān, Ḥadīṣ and sayings of the Şūfis. The author quotes about 200 Ḥadīṣ, transmitted to him by his Shāikh, Rāḍiyy al-Dīn at Ṭabarsī (*d.* A.H. 722=A.D. 1322; see *Lib. Cat.*, vol. v, part i, p. 176). The work ends with 7 Qaṣīdas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Şūfis; while the last Qaṣīda is in praise of Islamic dogmas enumerated by the author, and is designated by the author Shamsul 'Imān fi Tawḥīd ar Raḥmān Wa-'Aqīdat u Aḥl Ḥaqq wa Al 'Īqān شمس الايمان في توحيد الرحمن و عقيدة اهل الحق و الايقان. The work is divided into 10

Bâb. The contents of the work are fully described in Berlin, No. 8801.

Author: 'Afifaddîn 'Abdallâh bin As'ad bin 'Ali bin Sulaimân al Yâfi'î Ash Shâfi'î عفيف الدين عبد الله بن اسعد بن علي بن سليمان الشافعي, a prominent Şûfî scholar, historian and author of the 8th century A.H. He belongs to the Himyari tribe of Yaman, and was born in Yaman, A.H. 698; where he studied in a Madrasah of Yaman the Qur'anic branches of learning under Jamâladdîn Abû 'Abdallâh Muḥammad bin Aḥmad (d. A.H. 748=A.D. 1347; see the present author's *Mir'ât al Janân*, fol. 458^b), a distinguished teacher of this subject. Afterwards he turned his attention to Şûfism, and adopted the Şûfî 'Alî bin 'Abdallâh at Ṭawâshî (d. A.H. 748=A.D. 1347; see *Mir'ât al Janân*, fol. 459) as his spiritual Shaikh. In A.H. 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Şûfis of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damascus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Şûfis, who granted him Sanads of scholarship and Şûfism. He was also presented with *Khirqas* by several Şûfis. The last of these was presented to him by 'Izzaddin; a presentation referred to in our author's *Mirât al Janân*, fol. 453^b, in the following words:—

شيخ عز الدين وكان آخر من البسني الخرقه. Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all, 13 works of the author are enumerated in Brock., vol. ii, p. 177; of which *Mirât al Janân*, which has recently been printed at the Dâ'irat al Ma'ârif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see Ibn Mulaqqin, fol. 308; Isnawî, fol. 405; *Ad Durar al Kâminah*, vol. i, fol. 511; *Nafahât*, 681; *Safinat al Awliyâ*, p. 68; preface by Sir E. Denison Ross to his Calcutta edition of *Marham al 'Ilal*. Brock., *loc. cit.*, tells us in a footnote that, according to *Ṭabaqât* of Qâdî Shuhba 'Afifaddîn, our author died in A.H. 778; but in our copy of this *Ṭabaqât*, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: ثمان و ستين و سبعمائة, i.e., 768. We may suppose either that Brockelmann read the words ثمان و ستين (68) as ثمان و سبعين (78), or that the scribe of the copy of the *Ṭabaqât*, to which he referred, transcribed the date wrongly سبعين. The weight of authority among the biographers mentioned above is in

favour of A.H. 768; and we may safely reject the date A.H. 767, given by Subkî, in *Ṭabaqât*, vol. vi, p. 103, and the date A.H. 771, given by Hâf. Khal., vol. iii, p. 171. The author of *Mir'ât al Asrâr*, a big biographical work on the Şûfis in Persian, mentions the author on fol. 485, and tells us that he failed to trace the date of his death.

Beginning:—

الحمد لله الذي عقل العقول من ادراك ذاته و بعد فهذا كتاب
مشمتم على عشرة ابواب و سميتها الارشاد و التطريز النجم •

For other copies of the work see Berlin, Nos. 8801-2; Âsafiyah Library, No. 719.

Written in fair Naskh. Dated A.H. 1073.

No. 909.

fol. 156; lines 26; size 10 × 6; 8 × 4.

RAUD AR RIYÂḤÎN FÎ ḤIKÂYÂT AŞ ŞÂḤḤIN.

روض الرياحين في حكايات الصالحين

The following is an alternative title of the work: *Nuzhat al 'Uyûn an Nawâzîr* النواظر العيون. *Nuzma al 'Uyûn*. Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Şûfis and pious men, chiefly taken from the works of the following authors: (i) Ġazzâlî (see No. 833 above); (ii) Qushairî (see No. 828 above); (iii) Abû 'Abdallâh Muḥammad bin Ibrâhîm al Jîrî; (iv) Ibn 'Atâ ash Shâḥidî (see No. 899 above); (v) Abul 'Abbâs Aḥmad bin 'Atâ al Qasṭallânî; (vi) Shihâbaddin As Suhrawardî (see No. 860 above); (vii) Ibn Jawzî (see Lib. Cat., vol. x, No. 512); (viii) Abû Muḥammad 'Abdallâh Ibn Qudâmah al Maqdisî (see No. 857 above); (ix) Abu'l Laiş as Samarqandî (see No. 821 above); (x) Abû Aḥmad bin 'Alî, commonly called Ibn al 'Arabî. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: عن بعض الصالحين or عن بعض الفقراء (from a certain faqîr or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Şûfis, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he

composed the present work, having noted the view frequently expressed by reliable *Ṣūfis* that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a *Muqaddimah*, *Khâtimah* and *Khâtimat al Khâtimah*. The *Muqaddimah* is divided into the following two *Faṣl*, in the first of which the author enumerates the virtues of the *Ṣūfis*, and in the second upholds the validity of the supernatural powers manifested by them:—

I. foll. 2-10^a, الفصل الأول من المقدمة في شيء من فضائل

الاولياء و الصالحين و الفقراء *

II. foll. 10^b-14, الفصل الثاني في اثبات كرامات الاولياء و السادة

الصوفية *

The *Khâtimah*, like the *Muqaddimah*, consists of two *Faṣl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the *Ṣūfis*. The *Khâtimat al Khâtimah* contains four *Qaṣidas* in praise of the Prophet. Both the *Khâtimah* and the *Khâtimat al Khâtimah* are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on *Ṣūfism*, as it is noted in *Râmpūr*, No. 155, and *Āsafiyah*, No. 73; and not a work on Ethics, as described in Berlin, No. 8804, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning:—

الحمد لله المعروف... الموصوف بالكمال في الازل (ما بعد فاني
لما كنت محباً للاولياء... و مولعا بكلامهم و حكاياتهم في كذب الحقائق
و الدقائق هذ الكتاب روض الرياحين في حكايات الصالحين و لقبته نزهة
العيون النواظر... انتخبته و جمعته و الفته عن كتب عديدة لائمة كبار منهم
..... و غير هؤلاء العشرة و اودعته خمسمائة و خمس فصول
منها فصول لمقدمة و فصولا لخاتمة و فصل لخاتمة الخاتمة الحكايات
عن الاولياء و الصالحين... ينتفع بها الزهاد و العباد و تقوي بها قلوب
المريدين كما روينا عن تاج العارفين ... ابنى القاسم الجنيد
فقال الحكايات جند من جنود الله تقوى بها قلوب المريدين *

Author: 'Afifaddīn 'Abdallāh bin As'ad bin 'Alī bin Sulaimān al Yâfi'ī عفيف الدين عبد الله بن اسعد بن علي بن سليمان الياضي. He died in A.H. 768=A.D. 1366; see No. 908 above.

The work was printed in Bûlâq, A.H. 1280, and again in Cairo, A.H. 1307.

The main portion of the MS., viz., foll. 1-126, is written in fair Naskh. The MS. is not dated; but as will appear from the note quoted in the next paragraph, it must have been transcribed before A.H. 940. One Qâdî Qâsim bin 'Alâaddīn had foll. 127-156 transcribed and added to the MS. in A.H. 1001, by the scribe, Ismâ'il bin Ḥasan al 'Âmî.

The following note on the title-page, written in the Turki language, tells us that the MS. was formerly in the possession of Kamâlpûshâzâda, a famous scholar of Turkey, who died in A.H. 940=A.D. 1533; see Brock., vol. ii, p. 449:—

از آن کمال باشازاده علیه الرحمة جمع کتبله رفع حجب ممکن
اولمدي بلد مکه علم بلمک ايمش اوقمق دکل *

Another note on the title-page, indicating both the title of the work and the author's name, runs thus:—

هذا الكتاب المسمى بروض الرباحين في حكايات الصالحين و لقبه
نزهة العيون النواظر مما ألفه الشيخ الياضي *

This is followed by an autograph note of Šûfî 'Alī Akbar al Maudûdî, the author of a Persian commentary on Nafahât (see Lib. Cat., vol. ii, No. 208), and a Šûfî of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: صارني ملك : الفقير على اكبر المودودي.

No. 910.

foll. 83; lines 15; size $7\frac{1}{2} \times 5$; $4 \times 2\frac{1}{2}$.

زبدة التصوف

ZUBDAT AT TAŞAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories, and technical terms of Šûfism and asceticism, divided into the following 88 short *Bâb*. The present copy is believed to be unique:—

1. foll. 6^b-7^b. * الباب الاول في الازل و السابقة و الابد و الخاتمة *
2. foll. 7^b-10^a. * الباب الثاني في التوحيد و الموحد *
3. foll. 10^a-12^a. * الباب الثالث في المعرفة و العارف و الفرق بين العلم و المعرفة *
4. foll. 12^a-13^a. * الباب الرابع في اسم التصوف *
5. foll. 13^a-14^a. * الباب الخامس في اصول مذهب الصوفية و علومهم *
6. foll. 14^b-16^a. * الباب السادس في اصول التصوف و الصوفي و بركة الدخول في التصوف و الصعبة مع الصوفية *
7. foll. 16^b-17^a. * الباب السابع في المتشبهين بالصوفية و بطريقتهم *
8. foll. 17^b-18^b. * الباب الثامن في الملائمة *
9. foll. 19-20. * الباب التاسع في الاولياء و علاماتهم و بركة وجودهم *
10. foll. 21-22^a. * الباب العاشر في الكرامات و خوف الاولياء باظهارها *
11. foll. 22^b-23^a. * الباب الحادي عشر في اظهار الكرامات و كتمانها *
12. foll. 23^b-23^b. * الباب الثاني عشر في ذكر كرامات المنكرين على اوليائه *
13. foll. 24^a-24^b. * الباب الثالث عشر فيما لا يعد من الكرامات وهي في معانيها *
14. foll. 24^b-27^a. * الباب الرابع عشر في الدعوى و المكرو الاستدراج *
15. foll. 27^b-28^a. * الباب الخامس عشر في الزجر و الانتباه و اليقظة *
16. foll. 29-30^b. * الباب السادس عشر في القوة و الابانة *
17. fol. 30^b. * الباب السابع عشر في المحاسبة *
18. fol. 31^a. * الباب الثامن عشر في التفكير *
19. fol. 31^b. * الباب التاسع عشر في الاعتصام *
20. fol. 32. * الباب العشرون في المجاهدة و الرياضة *
21. fol. 33^a. * الباب الحادي و العشرون في السماع *
22. foll. 33^a-35^a. * الباب الثاني و العشرون في الحزن و البكاء *
23. foll. 35^b-37. * الباب الثالث و العشرون في الخوف و الخشية و البكاء و الاشفاق و الخشوع *
24. fol. 38. * الباب الرابع و العشرون في الرجاء *
25. foll. 38^b-39^a. * الباب الخامس و العشرون في التقوى *
26. foll. 39^a-39^b. * الباب السادس و العشرون في الورع *
27. foll. 39^b-40^a. * الباب السابع و العشرون في الزهد *

28. fol. 40^b. الباب الثامن و العشرون في الرعاية *
29. foll. 41^a-41^b. الباب التاسع و العشرون في المراقبة *
30. foll. 41^b-42^a. الباب الثلثون في العبد و العبودية *
31. foll. 42^b-43. الباب الحادي و الثلثون في الحرمة *
32. foll. 43^b-44^a. الباب الثاني و الثلثون في الاخلاص *
33. fol. 44^b. الباب الثالث و الثلثون في الاستقامة *
34. fol. 45^a. الباب الرابع و الثلثون في التوكل *
35. foll. 45^a-46^a. الباب الخامس و الثلثون في التفويض *
36. foll. 46^a-46^a. الباب السادس و الثلثون في الثقة *
37. foll. 46^b-47^a. الباب السابع و الثلثون في التسليم *
38. foll. 47^b-48^a. الباب الثامن و الثلثون في الصبر *
39. foll. 48^a-48^b. الباب التاسع و الثلثون في الرضاء *
40. foll. 48^b-49^a. الباب الاربعون في الشكر *
41. foll. 49^b-50^a. الباب الحادي و الاربعون في الحياء *
42. foll. 50^b-50^b. الباب الثاني و الاربعون في الصدق *
43. fol. 50^b. الباب الثالث و الاربعون في الايثار *
44. foll. 51^a-51^b. الباب الرابع و الاربعون في الخلق *
45. foll. 51^a-52^b. الباب الخامس و الاربعون في التواضع *
46. foll. 52^a-52^b. الباب السادس و الاربعون في الفتوة *
47. foll. 53^a-53^b. الباب السابع و الاربعون في الانبساط *
48. foll. 53-54^a. الباب الثامن و الاربعون في الارادة *
49. foll. 54^a-54^b. الباب التاسع و الاربعون في الآداب *
50. foll. 54^b-55. الباب الخمسون في اليقين *
51. foll. 55^b-56^a. الباب الحادي و الخمسون في القرب *
52. foll. 56^a-56^b. الباب الثاني و الخمسون في الانس *
53. foll. 56^b-57^a. الباب الثالث و الخمسون في الذكر *
54. foll. 57^b-58^a. الباب الرابع و الخمسون في الفقر *
55. foll. 58^a-58^b. الباب الخامس و الخمسون في الغني *
56. foll. 58^b-60^a. الباب السادس و الخمسون في المريد و المراد *
57. foll. 60^a-60^b. الباب السابع و الخمسون في الاحسان *
58. foll. 60^b-62^a. الباب الثامن و الخمسون في العلم و العلماء و العاملين بالعلم *

59. fol. 62^b. الباب التاسع والخمسون في العلم الدني *
 60. fol. 63^a. الباب الستون في العلم المجهول *
 61. foll. 63^a-64^a. الباب العادي والستون في علم اليقين وعين اليقين وحق اليقين *
 62. foll. 64^b-65^a. الباب الثاني والستون في الحكمة *
 63. fol. 65. الباب الثالث والستون في البصيرة *
 64. foll. 65^b-66^a. الباب الرابع والستون في الفراسة *
 65. fol. 66^a. الباب الخامس والستون في السكينة *
 66. fol. 67^a. الباب السادس والستون في الطمانية *
 67. fol. 67^b. الباب السابع والستون في الهمة *
 68. fol. 68^a. الباب الثامن والستون في المحبة *
 69. fol. 68^b. الباب التاسع والستون في الغيرة *
 70. fol. 69^a. الباب السبعون في الشوق *
 71. foll. 69^a-71^a. الباب العادي والسبعون في التواجد والوجد والوجود *
 72. fol. 71^a. الباب الثاني والسبعون في السرور *
 73. fol. 71^b. الباب الثالث والسبعون في السر *
 74. fol. 72^a. الباب الرابع والسبعون في النفس *
 75. fol. 72^b. الباب الخامس والسبعون في الغربة *
 76. foll. 72^a-73^a. الباب السادس والسبعون في المكاشفة *
 77. foll. 73^a-73^a. الباب السابع والسبعون في المشاهدة *
 78. foll. 73^b-74^a. الباب الثامن والسبعون في المعانية والمحادثة والمسامرة *
 79. foll. 74^a-74^b. الباب التاسع والسبعون في القبض والبسط *
 80. foll. 74^b-75^a. الباب الثمانون في السكر والصحو *
 81. foll. 75^a-76^a. الباب العادي والثمانون في الغيبة والشهود *
 82. foll. 76^a-76^b. الباب الثاني والثمانون في التجلي والاستار *
 83. fol. 76^b. الباب الثالث والثمانون في الاتصال والانفعال *
 84. fol. 77^a. الباب الرابع والثمانون في الغناء والبقاء *
 85. fol. 77. الباب الخامس والثمانون في الحقيقة *
 86. fol. 78^a. الباب السادس والثمانون في التجريد والتفريد *
 87. fol. 78^b. الباب السابع والثمانون في الجمع والتفرقة *
 88. foll. 79-83. الباب الثامن والثمانون في المسائل *

The work is chiefly based on the sayings of the Şûfis, occasional reference being also made to the Qur'ân, Hâdiş and the sayings of the companions of the Prophet.

Besides being a very useful manual of Şûfism, the present work is especially noteworthy because of the references which it contains to the views of individual Şûfis on each of the points dealt with. In all, 100 reliable Şûfis, from the 2nd down to the 6th century A.H., are quoted in the present work; and these are enumerated below, in chronological order.

SECOND CENTURY A.H.

1. 'Umar bin 'Abdal'azîz (*d.* A.H. 101=A.D. 719; see *Mir'ât al Janân*, fol. 50^a).
2. Hasan Başrî (*d.* A.H. 110=A.D. 728; see *Mir'ât al Janân*, fol. 55^b).
3. Qatâdah (*d.* A.H. 117=A.D. 735; see *Mir'ât al Janân*, fol. 61^b).
4. Ja'far Şâdiq (*d.* A.H. 148=A.D. 765; see *Mir'ât al Janân*, fol. 77^a).
5. Sufyân Şawrî (*d.* A.H. 161=A.D. 777; see *Mir'ât al Janân*, fol. 88^a).
6. Ibrâhîm Adham (*d.* A.H. 161=A.D. 777; see *Nafahât*, p. 45).
7. 'Abdallâh bin Mubârak (*d.* A.H. 181=A.D. 797; see *Mir'ât al Janân*, fol. 97^b).
8. Fuḍail bin 'Iyâd (*d.* A.H. 187=A.D. 802; see *Nafahât*, p. 41).
9. Sufyân bin 'Uyainah (*d.* A.H. 198=A.D. 813; see *Al Lawâiqh*, fol. 57^a).
10. Hudaifa Mar'ishî, a Şûfi of the second century A.H., who was a disciple of Ibrâhîm Adham (No. 7 above); see *Ar Risâlat of Qushairî*, fol. 40^a, No. 828 above.

THIRD CENTURY A.H.

1. Abû Sulaimân bin Aḥmad ad Dârânî (*d.* A.H. 215=A.D. 830; see *Ikhtiyâr ar Rafiq*, fol. 68^a; Yâfi'î, in *Mir'ât al Janân*, fol. 128^b, gives the date of his death as A.H. 205).
2. Abû Naşr Bishr Hâfi (*d.* A.H. 227=A.D. 841; see *Nafahât*, p. 53).
3. Aḥmad Ibn Abi'l Hawârî (*d.* A.H. 230=A.D. 844; see *Nafahât*, p. 72).
4. Abû 'Abdarrahmân Hâtim Aşamm (*d.* A.H. 237=A.D. 851; see *Ikhtiyâr ar Rafiq*, fol. 45^b).
5. Abû Hâmid Aḥmad bin Kḥiḍrawaih (*d.* A.H. 240=A.D. 854; see *Ikhtiyâr ar Rafiq*, fol. 15^a).
6. Hâriş Muḥâsibî (*d.* A.H. 243=A.D. 857; see No. 820 above).

7. Abû Turâb 'Askar an Nakḥshabî (*d.* A.H. 245=A.D. 859; see *Ikhtiyâr ar Rafiq*, fol. 70^b).

8. Dun Nûn Mişrî (*d.* A.H. 246=A.D. 860; see *Ikhtiyâr ar Rafiq*, fol. 53^b).

9. Sarî as Saqtî (*d.* A.H. 253=A.D. 867; see *Ikhtiyâr ar Rafiq*, fol. 57^a).

10. Yahyâ bin Mu'âd (*d.* A.H. 258=A.D. 871; see *Nafahât*, p. 62).

11. Aḥmad bin 'Āsim al Anṭākî, a contemporary of Hâriṣ Muḥāsibî (No. 6 above).

12. 'Abdallâh bin Kḥubaiq, the Shaikh of Fath al Kushshî, who died in A.H. 273; see *Ikhtiyâr ar Rafiq*, fol. 85^b.

13. Abû Yazîd Bastâmî (*d.* A.H. 261=A.D. 874; see *Ikhtiyâr ar Rafiq*, fol. 66^a).

14. Abû Ḥafṣ Ḥaddâd (*d.* A.H. 264=A.D. 877; see *Nafahât*, p. 64).

15. Abû 'Uṣmân Sa'îd al Hîrî (*d.* A.H. 268=A.D. 881; see *Ikhtiyâr ar Rafiq*, fol. 60^b).

16. Shâh Shujâ' al Kirmânî (*d.* A.H. 270=A.D. 883; see *Nafahât*, p. 95).

17. Ḥarādûn al Qaşṣâr (*d.* A.H. 271=A.D. 884; see *Nafahât*, p. 67).

18. Muḥammad bin Qaşṣâb (*d.* A.H. 275=A.D. 888; see *Ikhtiyâr ar Rafiq*, fol. 95^b).

19. Sahl bin 'Abdallâh (*d.* A.H. 283=A.D. 896; see *Ikhtiyâr ar Rafiq*, fol. 58^b).

20. Abû Sa'îd al Kharrâz (*d.* A.H. 286=A.D. 899; see *Nafahât*, p. 81).

21. Abû Ḥamza Muḥammad bin Ibrâhim (*d.* A.H. 289=A.D. 901; see *Ikhtiyâr ar Rafiq*, fol. 98^a).

22. Muḥammad bin 'Alî at Turmûdî, a Ṣûfî of the 3rd century A.H., who attended sittings under Shaikh Aḥmad bin Khidrawaih (No. 5 above).

23. Abû 'Alî al Jûzjânî, a contemporary of Muḥammad bin 'Alî at Turmûdî (No. 20 above).

24. Muḥammad bin Ya'qûb al Farâhî, a Ṣûfî of the third century A.H.; see fol. 30^b, where it is stated that he asked certain questions in person of Hâriṣ Muḥāsibî (No. 6 above).

25. Abû Faḍl al Makki, one of the Shaikhs of Junaid Bagdâdî (No. 34 below).

26. Ibrâhim al Khawwâṣṣ (*d.* A.H. 291=A.D. 903; see *Nafahât*, p. 153).

27. Abû Aḥmad al Qalânsî. He died some time after A.H. 290 = A.D. 902; see *Nafahât*, p. 121.

28. Abu'l Ḥasan Aḥmad bin Muḥammad an Nûrî (*d.* A.H. 295 = A.D. 907; see *Ikhtiyâr ar Rafiq*, fol. 20^b).

29. Muḥammad bin Hâmid at Turmûdî, a Şûfî of the 3rd century A.H. who, in early life, attended the sittings of Aḥmad bin Khidrawaih (No. 5 above).

30. Abû Bakr Muḥammad al Warrâq, a disciple of Muḥammad bin 'Alî at Turmuḍî (No. 22 above). See *Ikhtiyâr ar Rafiq*, fol. 107^a.

31. Muḥammad bin 'Alyân an Nasawî, a disciple of 'Uṣmân al Hirî (No. 15 above). See *Nafahât*, p. 247.

32. Tâhir al Maqdisî, a Şûfî of the 3rd century, who attended sittings under Yahyâ bin Jallâ' (*d.* A.H. 258 = A.D. 871; see *Ikhtiyâr ar Rafiq*, fol. 77^a).

33. Abû Bakr 'Umar bin Sanân, a Şûfî of the 3rd century A.H., who, in early life, attended the sittings of Dun Nûn Mişrî (No. 8 above).

34. Junaid Baġdâdî (*d.* A.H. 297 = A.D. 909; see *Nafahât*, p. 89).

35. 'Alî bin Sahl, a Şûfî of the 3rd century A.H., a contemporary of Junaid Baġdâdî; see *Nafahât*, p. 115.

36. Abû Bakr az Zaqqâq, a Şûfî of the 3rd century A.H., a contemporary of Junaid Baġdâdî; see *Nafahât*, p. 198.

37. Abû 'Abdallâh as Siġzî, a Şûfî of the 3rd century A.H., who, in early life, attended sittings under Abû Ḥaṣṣ al Ḥaddâd (No. 14 above).

38. Mamshâd ad Dînawarî (*d.* A.H. 299 = A.D. 911; see *Ikhtiyâr ar Rafiq*, fol. 94^a).

4th CENTURY A.H.

1. Ruwaim bin Aḥmad (*d.* A.H. 303 = A.D. 915; see *Ikhtiyâr ar Rafiq*, fol. 54^b).

2. Abu'l Khair Ḥabshî (*d.* A.H. 303 = A.D. 915; see *Nafahât*, p. 239).

3. Yûsuf bin Ḥusain ar Râzî (*d.* A.H. 303 = A.D. 915; see *Nafahât*, p. 108).

4. Aḥmad bin Yahyâ al Jallâ' (*d.* A.H. 306 = A.D. 918; see *Ikhtiyâr ar Rafiq*, fol. 24^b).

5. Ibrâhîm bin Shaibânî (*d.* A.H. 307 = A.D. 919; see *Nafahât*, p. 241).

6. Ḥusain bin Mansûr al Hallâġ (*d.* A.H. 309 = A.D. 921; *Tâ'rikh Guzidâ'*, p. 166).

7. Abû Muḥammad Aḥmad bin Aḥmad al Jurairî (*d.* A.H. 311 = A.D. 923; see *Ikhtiyâr ar Rafiq*, fol. 22^a).

8. Bunân bin Aḥmad bin Ḥammâl (*d.* A.H. 316=A.D. 928; see *Ikhtiyâr ar Rafiq*, fol. 33^b).

9. Muḥammad bin Faḍl (*d.* A.H. 319=A.D. 931; see *Ikhtiyâr ar Rafiq*, fol. 102^a).

10. Abû Bakr Muḥammad bin Mûsâ al Wâsitî (*d.* A.H. 320=A.D. 932; see *Nafahât*, p. 196).

11. Abû 'Umar ad Dimâshqî (*d.* A.H. 320=A.D. 932; see *Nafahât*, p. 175).

12. Abu'l Ḥasan Muḥammad bin Sa'd. He died after A.H. 320=A.D. 941; see *Nafahât*, p. 195.

13. Abû Bakr Muḥammad bin 'Alî al Kattân (*d.* A.H. 322=A.D., 934; see *Ikhtiyâr ar Rafiq*, fol. 95^b).

14. Abû Alî Aḥmad bin Muḥammad ar Rûdbârî (*d.* A.H. 322=A.D. 934; see *Ikhtiyâr ar Rafiq*, fol. 18^a).

15. Abû Ishâq Ibrâhîm al Qaṣṣâr (*d.* A.H. 326=A.D. 937; see *Nafahât*, p. 184).

16. Abû Muḥammad 'Abdallâh al Murta'ishî (*d.* A.H. 328=A.D. 939; see *Ikhtiyâr ar Rafiq*, fol. 74^b).

17. Abû Ya'qûb as Sûsî, the *Shaikh* of An Nahrajûrî (No. 21 below). See *Nafahât*, p. 144.

18. Abû Bakr Muḥammad bin Aḥmad bin Sa'dân, a Ṣûfî of the 4th century A.H., a contemporary of Abû 'Alî ar Rudabârî (No. 13 above).

19. Muḥammad bin Aḥmad al Baṣrî, a contemporary of Abû Muḥammad al Jurairî (No. 7 above), from whom he received instruction; see present MS., fol. 14^b.

20. 'Abdallâh ar Râzî, a Ṣûfî of the 4th century A.H., who received instruction from Abû Muḥammad al Jurairî (No. 7 above). See *Ikhtiyâr ar Rafiq*, fol. 22^a.

21. 'Abdallâh bin Manâzil (*d.* A.H. 329=A.D. 940; see *Ikhtiyâr ar Rafiq*, fol. 78^b).

22. Abû Ya'qûb bin Ishâq an Nahrajûrî (*d.* A.H. 330=A.D. 941; see *Ikhtiyâr ar Rafiq*, fol. 28^b).

23. Abû Ṭâhîr bin 'Abdallâh al Abharî (*d.* A.H. 330=A.D. 941; see *Nafahât*, p. 207).

24. Abû 'Abdallâh al Khafîf (*d.* A.H. 331=A.D. 942; see *Nafahât*, p. 263).

25. Abû Bakr Ja'far bin Yûnus ash Shiblî (*d.* A.H. 334=A.D. 945; see *Ikhtiyâr ar Rafiq*, fol. 51^b).

26. Abû Bakr Muḥammad bin Ibrâhîm as Sûsî (*d.* A.H. 336=A.D. 947; see *Nafahât*, p. 216).

27. Abû Sa'îd Muḥammad bin Aḥmad al A'râbî (*d.* A.H. 340 = A.D. 951 ; see *Nafahât*, p. 247).
28. Abu'l 'Abbâs Aḥmad bin Muḥammad ad Dinawarî (*d.* A.H. 340 = A.D. 951 ; see *Nafahât*, p. 161).
29. Abû Bakr at Ṭamastânî. He died some time after A.H. 340 = A.D. 951 ; see *Ikhtiyâr ar Rafiq*, fol. 12^a.
30. Abû Ja'far al Ḥaddâ' (*d.* A.H. 341 = A.D. 952 ; see *Nafahât*, p. 266).
31. Abu'l Qâsim Muḥammad bin Ibrâhîm al Ḥâkim (*d.* A.H. 342 = A.D. 953 ; see *Nafahât*, p. 139).
32. Abû 'Umar Muḥammad bin Ibrâhîm az Zujâjî (*d.* A.H. 348 = A.D. 959 ; see *Ikhtiyâr ar Rafiq*, fol. 102^a).
33. Ja'far bin Muḥammad al Khulladî (*d.* A.H. 348 = A.D. 959 ; see No. 825 above).
34. Bundâr bin Ḥusain (*d.* A.H. 353 = A.D. 964 ; see *Nafahât*, p. 252).
35. Hishâm bin 'Abdân, a Şûfî of the 4th century A.H., who received instruction from 'Abdallâh al Khafif (No. 24 above).
36. Abu'l Ḥaşân bin Hind, a Şûfî of the 4th century A.H., who also received instruction from 'Abdallâh al Khafif. See *Nafahât*, p. 246.
37. Abû 'Umar Ismâ'il bin Nuǧaid (*d.* A.H. 366 = A.D. 976 ; see *Nafahât*, p. 253).
38. Abu'l Qâsim Ja'far bin Aḥmad bin Muḥammad al Muqrî (*d.* A.H. 368 = A.D. 978 ; see *Nafahât*, p. 303).
39. Aḥmad bin 'Atâ' ar Rudabârî (*d.* A.H. 369 = A.D. 979 ; see *Ikhtiyâr ar Rafiq*, fol. 19^a).
40. Abu'l 'Abbâs an Nihâwandî, a disciple of Ja'far al Khulladî (No. 33 above). See *Nafahât*, p. 170.
41. Abu'l Ḥusain 'Alî bin Ibrâhîm al Ḥuṣrî (*d.* A.H. 371 = A.D. 981 ; see *Nafahât*, p. 259).
42. Abu'l Qâsim Ibrâhîm bin Muḥammad an Naşîrâbâdî (*d.* A.H. 372 = A.D. 982 ; see *Nafahât*, p. 256).
43. Abû 'Uṣmân Sa'îd al Mağribî (*d.* A.H. 373 = A.D. 983 ; see *Nafahât*, p. 97).
44. Abû Naşr as Sarrâj (*d.* A.H. 378 = A.D. 988 ; see No. 825 above).
45. Abu'l Qâsim Ja'far bin Muḥammad ar Râzî (*d.* A.H. 378 = A.D. 988 ; see *Ikhtiyâr ar Rafiq*, fol. 38^b).
46. Muḥammad bin Ishâq al Kalâbâdî (*d.* A.H. 380 = A.D. 990), the author of *Ṭa'arruf* ; see Brock., vol. i, p. 438.

47. Abû 'Abdallâh as Şabîhî, a Şûfi of the 4th century A.H.; see Nafahât, p. 182.

5TH CENTURY A.H

1. Abû 'Alî ad Daqqâq (*d.* A.H. 405=A.D. 1014; see Nafahât, p. 329).

2. Abû 'Abdarrahmân as Sullamî (*d.* A.H. 412=A.D. 1021; see Nafahât, p. 352).

3. Abu'l Qâsim al Qushairî (*d.* A.H. 465=A.D. 1072; see No. 828 above).

4. 'Abdallâh al Anşârî (*d.* A.H. 481=A.D. 1088; see No. 831 above).

6TH CENTURY A.H

1. Abû 'Abdallâh al Qurashî (*d.* A.H. 599=A.D. 1202; see Nafahât, p. 623).

Author: Muḥammad bin Hindû Shāh bin Muḥammad ad Dāmīgānī محمد بن هندو شاه بن محمد الدامغانى. Neither the author nor the work is mentioned in any catalogue.

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by Muḥammad bin Hindû Shāh bin Muḥammad ad Dāmīgānī, in Nairiz, a town in the province of Shabānkāra (in Persia):—

تم الكتاب المستطاب المسمى بزبدة التصوف على يد جامعہ اضعف عباد
للہ الجاني محمد بن هندو شاه بن محمد الدامغانى غفر الله له و لوالديه
و لجميع المؤمنين و المؤمنات حرره في السادس من شهر رمضان المبارك
سنة ثمان و سبعين و سبعمائة ببلدة نيريز من اعمال شبانكاره حامداً لله تعالى
و مصلياً على رسوله صلى الله عليه و سلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase *عفي عنه*) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddin Muḥammad ad Dāmīgānī is the author of the present work. This note runs as follows:—

زبدة التصوف و ارشاد سلوك التعرف للشيخ الامام العلامة

شمس الدين محمد الدامغانى عفي عنه *

Our works of reference do not provide us with any account of the author; but on referring to a commentary, called *Ash Shamsīyah* (see Hand-list, No. 2634/2; another copy being mentioned in Cairo, vol. ii, p. 38), on the 'Aqâ'id of 'Aḍud (d. A.H. 756=A.D. 1355), we find that in the preface, which is written by a contemporary of the commentator, as well as in the scribe's colophon, dated A.H. 1119, the authorship of the commentary is ascribed to one *Shamsaddin Muḥammad ad Dâmiḡânî*, who, we are told, was a Minister, and a pupil of Qâḍî 'Aḍud, the author of the text.

The scribe's colophon runs thus:—

تم شرح عقائد عضدي من مؤلفات المولى الاعظم مولانا افتخار الملة
والدين محمد الدامغانى قدس الله سره بلطفه ... من تلاميذ المصنف
الماتن *

The preface runs as follows:—

وسميتها بالعقائد الشمسية... لتذميتها باقتراح شمس فلک الجلال
صاحب النفس القدسية ذكر الغضيلتين العلمية والعملية اعني
الصاحب الاعظم و دستور العلم ارفع وزراء الزمان مربي العصر والاولان
مقوي فضلاء الدهر بالعدل والاحسان آصف الثاني شمس الملة والدين
محمد الدامغانى *

It is probable that the author of the above-mentioned commentary is identical with the author of the present work (*Zubdat*). It may be noted, in this connection, that *Muḡmal Faṣīḡhî*, on fol. 206^b, tells us that Qâḍî 'Aḍud, the teacher of *Shamsaddin*, was a Qâḍî of *Shahânkârah* (شبانكاره) (وفات مولانا ركن الدين والد قاضى عضد شبانكاره); and we know that *Zubdat* was composed in this same province. In the same work (*Muḡmal Faṣīḡhî*), fol. 211, an incidental reference is made to one *Shamsaddin ad Dâmiḡânî*, who is described as the brother-in-law of *Giyaṣaddin Muḥammad* (d. A.H. 764=A.D. 1362), the famous Minister of Persia.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي رسوله و آله وصحبه
اجمعين اما بعد فاني جمعت في هذا المختصر بتوفيق الله عز و جل طرفا
مفيدا من كلمات مشائخ الصوفية في المقامات و الاحوال سالكا فيه سبيل
الاختصار ليتيسر الحفظ على من رغب واراد و بوبته ابوابا ليسهل على ما
اريد من ذلك *

Three foll. have been added at the beginning of the present work by one Ṣūfī Aḥmad bin Jalāl, containing a quotation from *At Takhbīr*, a rare work by Qushairī (see No. 828 above). This quotation begins as follows:—

قال الامام المحقق ابوالقاسم القشيري في معني اسمه الغفار ليس
العجب من السيرة حيث طلبوا ماء ليشربوا فوجدوا يوسف انما
العجب من عاص طلب المغفرة فوجد الله سبحانه وتعالى *

No. 911.

foll. 46; lines 16; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

سمط الصدور و حاوية النور

SIMṬ AṢ ṢUDŪR WA ḤÂWIYAT AN NŪR.

A very rare work, to which a brief reference only is made in *Hâf. Khal.*, vol. iii, p. 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices.

Author: Taqīaddīn Abū Bakr bin ‘Alī bin ‘Abdallāh Aṣh Shāibānī Al Maṣīlī Aṣh Shāfi‘ī تقي الدين ابوبكر بن علي بن عبد الله الشيباني المصلي الشافعي, a scholar of the 8th century A.H., chiefly known as a Ṣūfī. He was born in Maṣīl, A.H. 734; and studied under his father and many others, his father, ‘Alī, being the first Ṣūfī Shaikh to give him spiritual training. Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Ṣūfis, of whom Yāfi‘ī (see No. 908 above) is specially mentioned by his biographers. From his biographers we learn that, in the beginning, Taqīaddīn established an equal reputation both as Ṣūfī and scholar; but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Ṣūfī throughout Syria. Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddīn az Zāhir (d. A.H. 784–801 = A.D. 1382–1398), who erected a monastery for him, where the king himself, nobles, Ṣūfis and scholars used to visit him and to attend his sittings. Taqīaddīn, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797=A.D. 1394. He composed several works, of which ten, not including the present work, are mentioned in Brock., vol. ii, p. 166. See, for his works and life *Ad Durar al Kâminah*, vol. i, fol. 279; *Tabaqât by Qâdî Shuhba*, fol. 113.

Beginning :—

الحمد لله المفتاح العليم ذى الطول الجسيم و الفضل العظيم
 اما بعد فيقول الفقير ابوبكر الموصلي عفي الله عنه هذه نبذة ملتقطة
 مختصرة لمريد صادق يتأنس ويتوصل بها ان شاء الله تعالى الى خير
 انيس وسميتها سمط الصدور و حارية النور *

Written in good Nasḥ. Not dated; apparently 9th century A.H.

Scribe : اسمعيل الزرعي الشافعي

An unsigned note on the title-page runs thus :—

كتاب سمط الصدور و حارية النور تأليف سيدنا و شيخنا الامام العالم
 العارف بالله الداعي الى الله المربي المسلك الناصح بعباد الله تقى
 الدين ابي بكر بن علي بن عبد الله الموصلي الشيباني الشافعي رحمه
 الله تعالى *

It is evident, from the handwriting, that the scribe, Ismâ'il az Zar'î, is the writer of the above note; and from the use of such terms as سيدنا (my master) and شيخنا (my Shaikh) and رحمه الله (applied only to the dead), we may infer that the scribe was a disciple and pupil of the author, and that he wrote the above note after the latter's death.

From the following three notes on the title-page, we learn that the MS. was at some time in the possession of (i) 'Alî al 'Arrâf ثم صار في نوبة افقر Tibî Muḥammad (ii) من نعم الله على عبده على العارف; (iii) Muḥammad Fâḍil bin Ebad الله الى مغفرته و عفرة ... محمد الطيبي ملك بفضل الله عبده الشيخ محمد فاضل ابن الشيخ حامد الح Shaikh Hâmid, an Indian scholar, for whom see No. 923 below.

No. 912.

foll. 54 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

حادي القلوب الى لقاء المحبوب

HÂDÎ AL QULÛB ILÂ LIQÂ' AL
MAḤBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world ; also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Ḥadîṣ and sayings of the Ṣûfis, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author : Nâṣiraddin Muḥammad bin 'Abdaddâ'im bin Al Milaq Ḥadîṣ, commonly called Abu'l Ma'âlî Ḥadîṣ, a famous scholar and Ṣûfi of the Shâḍiliyah order, who was born in A.H. 731. He was a favourite scholar of King Aẓ Zâhir (A.H. 784-801 = A.D. 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Khatîb of the Madrasah Nâṣiriyyah of Cairo, where he died in A.H. 797 = A.D. 1394. See *Ad Durar al Kâminah*, vol. ii, fol. 313 ; *Raf' al 'Iṣr*, fol. 233 ; *Ḥusn al Muḥâḍarah*, fol. 266^a ; *Brock.*, vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning :—

الحمد لله مقدر الموت على عبادة ... وسميته حادي القلوب الى

لقاء المحبوب الخ *

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79 ; Rampûr, No. 88.

Written in fair Naskh. Dated A.H. 933.

No. 913.

fol. 53 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. A note on the title-page, indicating the author's name as well as the title of the work, runs thus :—

كتاب حادي القلوب الى لقاء المحبوب تأليف الشيخ الامام القطب
الغوث الفرد مفتى المسلمين مربى المريدين ابي عبد الله ناصر الدين
محمد بن الميلىق الشاذلي *

The scribe, who does not reveal his name, says in the following colophon that, in A.H. 1077, he transcribed the present MS. from a copy dated A.H. 1076, written by Âgâ Baṣnawî :—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عاشر شهر رجب
سنة اثنين و سبعين و الف آغا بصنوي و كان الفراغ من
نسخها يوم الخميس المبارك ثامن عشر جمادى الثاني من شهر
سنة ١٠٧٧ *

No. 914.

fol. 97 ; lines 18 ; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

كشف الاسرار عما خفي عن الافكار

KASHF AL ASRÂR ‘AN MÂ KHÂFIYA
‘AN AL AFKÂR.

A work containing the author's replies to seventeen questions addressed to him, relating to certain mystical and theological points of doctrine. The work is based on the Qur'ân, Ḥadîṣ and sayings of the Šufis, jurists and theologians.

Author: Shihâbaddîn Abu'l 'Abbâs Aḥmad bin 'Imâd bin Yûsûf Al Aqfahisî شهاب الدين ابو العباس احمد بن عماد بن يوسف الاقفهسي, commonly called Ibn al 'Imâd العماد ابن, a learned jurist of Egypt, chiefly known as a pupil of Isnawî (d. A.H. 777 = A.D. 1375 ; see Lib. Cat., vol. xii, No. 773), under whom he studied for a considerable period. He is the author of a number of works, of which 21 in all, including the

present work, are enumerated in Brock., vol. ii, p. 93. He died in A.H. 808=A.D. 1405; see *Ṭabaqât of Qâḍî Shuhbah*, fol. 183; *Husn al Muḥâdarah*, fol. 216^b; Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين الموجد للاشياء بلامعين ... الذي خلق
الانسان بلامعين الخ *

For other copies of the work see Berlin, Nos. 1816-9; Munich, No. 214; Br. Mus. Suppl., No. 196; Alger., No. 854; Cairo, vol. vi, p. 180; Kûpr. vol. ii, p. 130.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 915.

fol. 108; lines 28; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page, written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading:—

- (i) The first runs thus: كتاب قبس الانوار و جامع الاسرار لقطب الوجود الشيخ الاكبر 'Arabi (*d.* A.H. 638=A.D. 1240; see No. 865 above).
- (ii) The second note runs as follows: هذا الكتاب ليس هو للشيخ الاكبر ابن عربي وانما هو لبعض العلماء والله تعالى اعلم, and rejecting the authorship of Muḥiaddin al 'Arabi declares that the work is by an unknown scholar.
- (iii) The third note runs thus: ذكروا انه لرجل من علماء قزوین, and tells us that the work is by some scholar of Qazwin.

As a matter of fact, Jamâladdin Abu'l Maḥâsin Yûsuf an Nadrûmî جمال الدين ابو المعاسين يوسف الندرومي is the real author of the work, as is evident from Berlin, No. 4128, where the author and this work of his are fully described. Brockelmann, vol. ii, p. 252, accepts Jamâladdin as the author, on the authority of the following catalogues: Paris, Nos. 2681-3; Glasgow, No. 45; Goth., No. 1283; Escur., No. 975.

The date of the author's death is not known to us. Brock., *loc. cit.*, says that he was alive in A.H. 786=A.D. 1384; while in Berlin, *loc. cit.*, we are told that he was alive in A.H. 807. That he was alive even later, viz., in A.H. 809, is evident from the following note on the title-page, in which it is stated that 'Abdarrahmân Bastâmî (see No. 917. below) studied the present work under our author in A.H. 809:—

ذكر الشيخ عبد الرحمن البسطامي في شرحه على اللمعة انه قرأ
هذا الكتاب علي مصنفه سنة ٨٠٩ *

Beginning:—

الحمد لله الملك الديان الغفور الرحمن الواحد المنان المعروف
بالاحسان النخ *

The author frequently refers to *Shams al Ma'ârif* (No. 859 above), another work on the same subject.

Foll. 1-107 are written in good Naskh. Not dated, apparently 9th century A.H.

The last fol., which was wanting in the original copy, has been added in a later hand.

The present MS. was once in the possession of a certain Maḥmūd Afandî, a Turkî scholar of the 12th century A.H., who, in his note on the title-page, tells us that he purchased it for his own use. In A.H. 1204 the MS. came into the possession of one Aḥmad bin 'Alî bin 'Umar.

No. 916.

fol. 159; lines 31; size $11\frac{1}{2} \times 5$; $9 \times 5\frac{1}{2}$.

مصباح الانس

MİŞBÂḤ AL UNS.

A detailed commentary on *Al Miftâḥ* of Qûnawî (*d.* A.H. 672=A.D. 1273; see No. 873, above). *Al Miftâḥ* (for a copy of which see Berlin, No. 3212) is a concise work on Šufîsm, written from the standpoint of the Wujûdiyah group of Šûfis (see No. 865 above). Technically, the present work is a commentary; but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muḥîaddin al 'Arabî (see No. 865 above) and the following nine works of Qûnawî, the author of the text, are chiefly referred to in the present work:—

Works of Muḥiaddin.

(i) *Al Futûḥât al Makkîyah* (No. 865 above); (ii) *At Tadbirât al Ilâhiyah* (No. 887 above); (iii) *‘Uqlat al Mustawfîzâh* (No. 889 above); (iv) *Fuṣûṣ al Hikam* (No. 870 above).

Works of Qûnawî.

(i) *I’jâz al Bayân* (see Hand-list, No. 202); (ii) *Sharḥ u Ahâdiṣ al Arba’in* (see Hand-list, No. 2581/3); (iii) *Ar Risâlat al Mufsiḥ* (see Berlin, No. 3274); (iv) *An Nafahât* (see No. 891 above); (v) *Ar Risâlat al Hâdiyah* (see Berlin, No. 2305); (vi) *An Nuṣûs* (see No. 892 above); (vii) *Tafsîr u Bismillâh* (see Hand-list, No. 2586/4); (viii) *Al Waṣâyah*; (ix) *Fukûk al Fuṣûs* (see No. 873 above).

The following authors are also frequently quoted, viz.: (i) *Jundî* (No. 874 above); (ii) *Qushairî* (No. 828 above); (iii) *Shaiḫ al Islâm al Harawî* (No. 831 above); (iv) *Fargânî* (No. 897 above); (v) *Gazzâlî* (No. 833 above).

In some cases, the metaphysical theories of the Ṣûfis are compared with the theories of the philosophers and حکماء اشراقیین (Intuitionists).

Commentator: *Shamsaddin Muḥammad bin Ḥamza al Fanârî al Ḥanafî* شمس الدين محمد بن حمزة الفنارى الحنفى, a famous Ḥanafî scholar, who received spiritual training from *Shaiḫ Ḥâmid* and from his father, *Shaiḫ Ḥamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of Qûnawî. He was born in Fanâr, A.H. 750; and studied there under his father, *Aqsarâ’î* (d. A.H. 773=A.D. 1371) and a few others. On the death of *Aqsarâ’î*, he started for Kirmân, where he studied under *Akmaladdin al Bâbartî* (d. A.H. 780=A.D. 1378; see Lib. Cat., vol. v, part ii, No. 366). Thereafter he visited Constantinople, where he attended the lectures of *‘Alâaddin Aswad* (d. A.H. 800=A.D. 1397). The fame of his literary attainments attracted attention in Constantinople; and early in the 9th century A.H. *Sultân Bâyezîd* (A.H. 792-805=A.D. 1389-1402) appointed him *Qâdî* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform Ḥajj; and died at Cairo in A.H. 833=A.D. 1429. For his life and works see *Shaqâiq an Nu’mâniyah*, vol. i, p. 84; *Tâj at Ṭabaqât*, vol. ix, fol. 305; *Ḥadâ’iq al Ḥanafîyah*, p. 316; *Brook.*, vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning:—

سبحانک اللهم و نحمدک حمدا - یرتضیه ذاتک *

For other copies of the work see Berlin, Nos. 3214-15; Būhār Lib. Cat., vol. ii, No. 122; Āṣafiyah, No. 81.

Written in fair Naskḥ. Dated A.H. 1045.

Scribe: نور الدين الرفائي الأزهرى

Nūraddīn al Wafā'ī, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897, above.

No. 917.

fol. 68; lines 20; size 8 × 5; 6½ × 3.

بحر الوقوف في علم الاوقاف والحروف

BAHR AL WUQŪF FĪ 'ILM AUFÂQ WA AL ḤURŪF.

A work with the same title as the above is mentioned, without beginning or any description, in Hâj. Kḥal., vol. ii, p. 22, being the composition of Aḥmad Bûnî (d. A.H. 622=A.D. 1225; see No. 859 above). The present work is evidently of later date, however, since it contains, on fol. 15^b, the following reference to Abu'l Ḥasan aṣḥ Ṣhâdilî, who died in A.H. 654=A.D. 1256; see Nafahât, p. 663:—

وقد تكلم على التخلق باسماء الله تعالى جماعة كابى القاسم القشيري

..... و ابي الحسن الشاذلى *

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarrahmân al Bastâmî, a Šufî author of the 9th century A.H.; and it would appear from the colophon and the marginal note, quoted below, that this is identical with the present work.

The following colophon of the author, quoted at the end by the scribe, tells us that 'Abdarrahmân bin Muḥammad bin 'Alî bin Aḥmad al Ḥanafî al Bastâmî, composed the present work in A.H. 826:—

قال المؤلف و كان اكمال هذه الحديقة الزاهرة و الحقيقة الباهرة في

اواخر ربيع الاول سنة ست و عشرين و ثمانمائة على يد مؤلفها اقر عباد الله

عبد الرحمن بن محمد بن علي بن احمد الحنفى مذهباً و البسطامي

مشرباً ... الن *

The note on the margin of fol. 67^a, runs thus:—

ألف مؤلف هذا الكتاب اسرار الاوراد و تشكير الانوار و فوائد مسكية
و رسالة الطاعون و كشف الاسرار الربانية و شمس الافواق *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock., *loc. cit.*, among the works of ‘Abdarrahmân Bastâmî: (i) *Asrâr al Aurâd*; (ii) *Al Fawa’ih al Miskiyah*; (iii) *Risâlat at Ta’ûn*; (iv) *Kashf al Asrâr ar Rabbâniyah*; (v) *Shams al Aufâq*.

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعية); it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*.

fol. 2^a–8. المقدمة

fol. 9–28^b. Bâb (i) الباب الاول فى الكلام على اسرار الحروف على
سبيل التحقيق وفيه ثمانية وعشرون ياقوتة *

fol. 29^b–65^a. Bâb (ii) الباب الثاني في الكلام على معاني الحروف و
فيه ثمانية وعشرون زمردة *

Author: ‘Abdarrahmân bin Muḥammad bin ‘Alî bin Aḥmad al Ḥanafî al Bastâmî al Hurûfî احمد الحنفى بن علي بن محمد بن علي بن احمد الحنفى البسطامي الحروفى, a well-known Ḥanafî scholar and a Ṣûfî belonging to the Bastâmîyah order, called al Hurûfî, in recognition of his proficiency in the science of Hûrûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in *Madînat al ‘Ulûm*, fol. 132^a, as a pre-eminent master of this science, and the author of a number of works on the same. In all, 25 works of the author are enumerated in Brock., vol. ii, p. 231; and for two other works of his, see the note mentioned above. He was born in Antioch, and studied in Cairo. Sultân Murâd ii (A.H. 824–855=A.D. 1421–1451) of the Ottoman dynasty held our author in special regard; and the latter dedicated some of his works to the said Sultân. The date of the author's death is not known. We are told in Br. Mus. Suppl., No. 481, that, according to Hâj. Khal., vol. ii, p. 464, he died in A.H. 845; but Hâj. Khal. gives no date. Brock., *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451.

Beginning:—

الحمد لله الذي اطلع شمس اسرار الحروف و قد رتبت

هذا السر الفاخر ... على مقدمة و بابين و سميته بذكر الوقوف في
علم الارقاق و الحروف *

Written in Nasta'liq. Not dated; apparently 10th century A.H.
Foll. 67^b–68^a contain quotations from different works.

Fol. 68^b contains a prayer, the efficacy of which, in times of trouble or danger, was testified to by Imâm Shâfi'î (d. A.H. 204=A.D. 820), according to the following note in Turki:—

امام شافعي حضر تلرندن منقولد روقت مصيبتدر دولت و فرجه
وصول انچون غايت مباركدر *

This prayer runs as follows:—

اللهم يا سامع كل الاصوات و يا سابق الفوت و يا كاسي العظام لكما
و منشورها بعد الموت اسألك باسمائك الحسنى و بسمك الاعظم الاكبر
المخزون المكنون الذي لم يطلع عليه احد من المخلوقين يا حكيما ذا انان
لا يقوى على انانه شيء ياذي المعروف لا يقطع ابدا ولا يحصى عددا فرج
عني غمي و اكشف همي *

A note on the title-page tells us that the MS. was for some time in the possession of one Maḥmūd Afandî (see No. 915 above).

No. 918.

fol. 72; lines 17; size 9½ × 4½; 6 × 3½.

قوانين حكم الاشراق الى كل الصوفية بجمع الآفاق

QAWÂNÎN U ḤIKAM AL IŞH RÂQ ILÂ
KULL AŞ ŞŪFÎYATÎ BÎ JAMÎ'
AL ÂFÂQ.

A work expounding the principles and theories of Šūfism, composed in A.H. 882 for the use of all Šūfis. It is divided into a *Muqaddimah* and 14 *Qânûn*, which are fully described in Berlin, No. 3028. The work is chiefly based on aphorisms and sayings of the Šūfis. 'Abdalwahrâb Şa'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) praises the work highly in the following passage in his *Al Lawâqih*, fol. 279^b:—

كتاب القانون في علوم الطائفة و هو كتاب بديع لم يؤلف مثله يشهد
لصاحبه بالذوق الكامل في الطريق *

The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawâhib Muḥammad bin Aḥmad bin Muḥammad at Tûnisi al Wafâ'î al Mâlikî بن احمد بن محمد بن محمد التونسي الوفاي المالكي, who died in A.H. 882=A.D. 1477, is the author; and Cairo, vol. ii, p. 103, is in agreement with this, though no dates are given. In India Office, No. 688, we are told that the work is most probably identical with the MS. No. 808 described in Bibl., Sprenger, where the work is ascribed to one Jamâladdîn Ash Shâdîlî; but in No. 1038/19, on the strength of a note on the title-page which runs thus:—

كتاب رسالة قوانين حكم الاشراف الى كل الصوفية بجميع الافاق تأليف
الشيخ ... شمس الدنيا والدين محمد بن احمد بن محمد التونسي
الشاذلي الوفاي المالكي المشهور بابي المواهب *

we are told that Abu'l Mawâhib is the author. As against the authority of the above three catalogues, Brock., vol. ii, p. 123,* on the authority of Goth., No. 907; Leid., No. 2285; Escur., vol. ii, No. 780, tells us that Burhânaddîn Ibrâhîm bin Muḥammad bin Aḥmad al Hanafî ash Shâdîlî الشاذلي احمد الحنفي, a disciple of the above-mentioned Abu'l Mawâhib and a Şûfî scholar of the 10th century A.H., is the author of the present work. The following facts, which we have succeeded in bringing to light, lead us to reject this statement as incorrect, however.

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddîn, given in An Nûr as Sâfir, fol. 48^a.

(ii) Muḥammad bin Ibrâhîm, the scribe of the present MS. and a reliable Şûfî author of the 12th century A.H., in the following note on the title-page, dated A.H. 1097, tells us that the work is by Abu'l Mawâhib:—

كتاب قوانين حكم الاشراف للشيخ العالم الرباني ابي المواهب
محمد الشاذلي التونسي اعاد الله علينا بركاته *

* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues; but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work.

(iii) ‘Abdalwahhâb Šharânî, a well-known Šufî author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his *Al Lawâqih*, fol. 293^b, quotes the following passage from a work of Abu’l Mawâhib, entitled *Qawânin*; and this passage is found verbatim on fol. 35^b of the present MS. :—

و ههنا دقيقة وهي خروج عدد المرسلين الثلاثمائة و الاربعة عشر من اسمه و ذلك ان اسمه محمد فالميم الاول اذا نطقت بها كانت ثلاثة احرف و الحاء حرفان ح و الف و الهمزة ساقطة لانها الف و الميمان المضعفان كذلك ستة احرف و الدال كذلك دال و الف و لام فان عددت حروف اسمه كلها ظاهرها و باطنها حصل لك من العدد ثلاثمائة و ثلاثة عشر عدد الرسل المتفرعين منه صلى الله عليه وسلم الجامعين للذبوة و يبقى واحد من العدد و هو لمقام الولاية المفرق على الاولياء و التابعين النخ *

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu’l Mawâhib is the author,

Beginning :—

الحمد لله العليم الحكيم اما بعد فهذه حكم على طريق القوم
..... سميتها رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق النخ *

For six other works of the author see Berlin, Nos. 3030, 3097, 3908, 5514, 8597, 8697.

Written in fair Naskh. Dated A.H. 1097.

Scribe : محمد بن ابراهيم بن محمد الدكدكجي.

The scribe, Muḥammad bin Ibrâhîm ad Dakdakjî, the *Shaikh* of Muṣṭafâ Bakrî (see No. 950 below), was a well-known Hanafî scholar and a famous Šufî of Damascus, who composed a number of works on different branches of Islamic literature. He died in A.H. 1131=A.D. 1718; see *Tâj at Ṭabaqât*, vol. xii, fol. 397; *Silk ad Durar*, vol. iv, p. 25. In the following note on the title-page, the scribe tells us that he transcribed the present MS. for his own use :—

الحمد لله مما كتبه لنفسه و بمن شاء الله من بعده الفقير محمد بن

ابراهيم الدكدكجي خويدم الشاذلية غفرله و لجميع المسلمين النخ *

In A.H. 1275, the MS. came into the possession of one ‘Abdarrah-mân Shah, whose note on the title-page runs thus :—دخل في نوبة الفقير عبد الرحمن شاه

No. 919.

fol. 19 ; lines 23 ; size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح وصية ابراهيم المتبولي

SHARḤU WAṢĪYAT I IBRĀHĪM AL MATBŪLĪ.

A rare commentary on Al Waṣīyah, a manual of mystical instruction compiled by Ibrāhīm al Matbūlī (*d.* A.H. 897=A.D. 1482) for the use of his ṣūfī friends.

By ‘Abdalwahhâb bin Aḥmad bin ‘Alī bin aṣḥ Sha‘rânī عبد الوهاب بن احمد بن علي الشعواني (*d.* A.H. 973=A.D. 1565 ; see Lib. Cat., vol. x, No. 567).

Beginning :—

الحمد لله الذي فرض التوبة و بعد فهذا التعليق على وصية

الشيخ العارف بالله ابي اسحاق المتبولي *

We are not acquainted with any other copy of the work.

Written in good Naskḥ. Not dated ; apparently 11th century A.H.

No. 920.

fol. 54 ; lines 27 ; size $8 \times 7\frac{1}{2}$; 6×4 .

تحقيق الزوراء

TAḤQÎQ AZZAWRÂ.’

A commentary on Az Zawrâ’ of Dawwânî (*d.* A.H. 907=A.D. 1501 ; see Lib. Cat., vol. x, No. 550) and on the author’s gloss on the same work. For a copy of the text and of the gloss see Berlin, Nos. 3224, 3225. Az Zawrâ’ is a very concise work, which treats of مبدأ و معاد (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view.

Commentator: Kamâladdīn bin Muḥammad bin Faḥr al Lâri كمال الدين بن محمد بن فخر اللاري. The word bin, occurring in the name of the commentator between Kamâladdīn and Muḥammad, is found in the preface of our copy as well as in Berlin, No. 3226 ; but in Hâj. Khal., vol. iii, p. 544, and in the author’s colophon quoted below, it is omitted, and the commentator’s name

runs as follows: Kamāladdin Muḥammad. Our author was a Shī'a scholar of the 10th century A.H., and a pupil of Dawwānī. the author of the text, to whom he frequently refers as استاذنا (my teacher). The date of his death is not given by his biographers; but Hāj. Khal., *loc. cit.*, tells us that he was alive in A.H. 928, which he takes to be the date of composition of the present work. The latter date, however, is given as A.H. 918, in the following author's colophon in our copy:—

و انا احوج الخلق كمال الدين محمد بن فخر بن علي اللاري
..... هذا آخر ماتيسر لي في توضيح خفيات الكتاب و ان اخر الله
الاجل ليصيب بهما شرحاً اخر مشتملا على معظم الاسولة و الاجوبة
و قد تم تأليف هذا الشرح سنة ثمانية عشر و تسعمائة *

The commentator, in the above colophon, tells us that he is desirous of writing another commentary on the same text if his life be spared; but no trace of any subsequent commentary is found.

Beginning.—

الحمد من هو محمود بلسان كل حامد فيقول كمال الدين بن
محمد بن فخر بن علي اللاري لما كانت الرسالة الموسومة
بالزوائد الكاشفة عن احوال المبدأ و المعاد باوجز الفاظ صفها الاستاذ
المحقق الذي صح ان يقال في شأنه استاذ البشر و كان
شرحه الذي صفه الاستاذ ايضا كالمتن في غاية الایجاز فاستخرت الله
..... متوسلا به الى روح من هو مدينة باب العلم وصي
سيد المرسلين النخ *

Only one other copy of the work is mentioned, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 1035.

No. 921.

foll. 50; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; 5×4 .

الرسالة في اصطلاحات الصوفية

AR RISÂLAT FÎ IŞTILÂḤAT AŞ
ŞUFÎYAH.

The above title is not found anywhere in the body of the MS., but it is given on the title-page; and the present MS. has been catalogued under this title in the Hand-list, No. 1314. The author's name is mentioned nowhere in the MS., and hence was omitted in the Hand-list, *loc. cit.*; but it is evident that Abû Zakariyah al Anṣârî (*d.* A.H. 926=A.D. 1550) is the author, since he refers in the preface to another composition of his, *Al Futûḥât al Ilâhiyah*, thus:—

وقد بينت اقسام الخواطر كلها و احكامها في الفتوحات الآلية *

This *Al Futûḥât al Ilâhiyah*, which is the work of Abû Zakariyah, is described in Berlin, No. 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. ii, p. 84, under the title, *Ar Risâlat fi Al Alfâz al latî Yataḍâwaluhâ Muḥaqqiqû Aş Şufîyah* الرسالة في الالفاظ التي يتداولها محققو الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in *An Nûr as Sâfir* only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: Zainaddîn Abû Yahyâ Zakariyah bin Muḥammad bin Aḥmad bin Zakariyah al Anṣârî زين الدين ابو يعقوب زكريا بن محمد بن احمد بن زكريا الانصاري, a well-known scholar and author, who was born, A.H. 826, in Sunaika, where he studied up to the age of 15 years. In A.H. 841, he visited Cairo, where he studied in Jâmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch; for the names of which professors see *An Nûr as Sâfir*, fol. 121^a. He was granted *Ijâzas* by several professors. Of these, the *Ijâza* granted to him by Ibn Ḥajâr (*d.* A.H. 852=A.D. 1449; see *Lib. Cat.*, vol. v, part ii, No. 159) receives special mention in *An Nûr as Sâfir* as being a holograph *Ijâza*. He received mystical training from several *Şûfis*, of whom the following are mentioned in *An Nûr as Sâfir*: (i) Abû 'Abdallâh al 'Umari; (ii) *Shihâbadîn Aḥmad al Aḍkârî*; (iii) Muḥammad al Faîyûmî.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post some years later, on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all, 35 of his works are enumerated in Brock., vol. ii, p. 99. He died in A.H. 926=A.D. 1550; * and was buried in Qirâfâ, near the tomb of Imâm Shâfa'î (d. A.H. 204=A.D. 820).

Beginning:—

الحمد لله الذي و كفى و سلام على عباده الذي اصطفى
فهذه رسالة تشتمل على تعريف غالب ما تداولته الصوفية المحققون من
الالفاظ *

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 922.

fol. 26; lines 25; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الجوهر الفريد في ادب الصوفي و المرید

AL JAWHAR AL FARÎD FÎ ADAB AŞ ŞŪFÎ WA AL MURÎD.

A versified treatise, containing 1238 verses on the important principles of Şufism and asceticism, and on the rules to be observed by novices in their relations with their *Shaikhs*. The treatise is divided into 8 *Bâb*, which are fully described in Berlin, No. 3182.

Author: Raḍiaddin Muḥammad bin Muḥammad bin Aḥmad bin 'Abdallâh al Ġazzî al 'Âmirî ash Shâfc'î رضي الدين محمد بن محمد بن أحمد بن عبد الله الغزي العاصري الشافعي, a well-known scholar and Şūfî of Damascus, where he was born in A.H. 826. He is the author of several works; of which five, including the present work, are enumerated in Brock., vol. ii, p. 284. He died in A.H. 935=A.D. 1529; see Brock., *loc. cit.*; Berlin, No. 3181; Paris, No. 4427.

* This is the date as given in Al Lawâqih, fol. 338^a, by his own famous disciple, 'Abdal Wahhâb ash Shâ'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567). It is supported by the author of Tâj at ṭabaqât, vol. x, fol. 145, and is to be accepted in preference to the date given in An Nûr as Sâfir—viz., A.H. 925.

Beginning:—

- (1) يقول راجي المدد لا ينقضي محمد و هو الرضي ابن الرضي
 (2) الحمد لله الجليل المنعم المانع الفضل الجزيل الكرم
 (3) سميتها بالجواهر الفريد في أدب الصوفي و المريد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Ḥadīṣ:—

مستنبط من الكتاب المحكم و سنة النبي هادي الامم

Only one other copy of the work is noticed, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 923.

fol. 185; lines 21; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

نور العين شرح سلك العين

NŪR AL 'ÂIN SHARḤ U SILK AL 'ÂIN.

A detailed commentary on a mystical Qaṣidâ of 283 verses on the principles and theories of Ṣūfism, known as Qaṣidatu Tâ'iyah, composed by 'Abdal Qâdir bin 'Umar bin Ḥabīb as Ṣafḍī. For a copy of the text, see Hand-list, No. 2589/5

Brock., vol. ii, p. 119, where he refers to Bodl., vol. i, No. 93; Leid., No. 28; Algar., No. 364, tells us that the author of the Qaṣidâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qâdir, the author of the above Qaṣidâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect:—

(i) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Alī bin Maimūn al Fâsī al Magribī (d. A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus:—

اخبرني ايضاً ان هذا الشيخ المذكور (عبد القادر) كان خامل الذكر...
 بمدينة صفد عند اهلها حتى لقيه شيخنا المذكور (على الفاسي) *

(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to him in A.H. 905 by his *Shaikh*, 'Alī bin Maimūn al Fāsī al Mağribī, concerning the author of the text, in language only used of the living, it is clear that the latter was alive in that year.

كتاب سلك العين ... تأليف الشيخ سيدي عبد القادر بن عمر بن حبيب الصفدي كان الشيخ فيما بلغنا لطيف الذات حدثنا بذلك عنه سيدنا و استاذنا و شيخنا السيد الشريف علي بن ميمون المغربي الفاسي سنة خمس و تسعمائة *

(iii) On fol. 12^b, where he refers to something which he heard concerning 'Abdal Qādir's will in A.H. 924, the commentator refers to the latter in language used of the dead, thus:—

اخبرني بعض اصحابه و نحن بطريق الحج سنة اربع و عشرين و تسعمائة انه اعني الشيخ عبد القادر الصفدي رحمه الله اوصى ربيبه عشية موته *

From the above, we may conclude that the author of the text was alive in A.H. 905, and died some time before A.H. 924.

Commentator: 'Alwān bin 'Alī bin 'Aṭīyah bin Ḥasan al Ḥama-wī علوان بن علي بن عطية بن حسن الحموي a famous Šūfī author of the 10th century A.H., who composed a number of works on different branches of Islamic literature. In all, 18 works of the author are enumerated in Brock., vol. ii, p. 333. He died in A.H. 936=A.D. 1529; see Berlin, No. 3416.

Beginning:—

اشرح لي صديري و احلل عقدة من لساني *

قال المؤلف : The commentary proper begins on fol. 16^a, thus :

بسم الله الرحمن الرحيم
بالحمد من بعد بسم الله بدي كذا على التهامي صلاتي مع تحياتي
تيمن تغمدة الله برحمته فابتدأ نظمه بذكر اسم ربه الخ *

For other copies of the work see Berlin, Nos. 3416-17; Paris, No. 3225; Cairo, vol. ii, p. 105.

Written in fair Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد بن عبد الخالق بن عبد الله الدمشقي.

A note on the title-page which runs thus :—

ملك بفضل الله تعالى الفقير الى الله الغني شيخ حامد بن عبد

المجيد بن احمد الكجراتي *

tells that the MS. was for some time in the possession of Shaikh Hâmid of Gujârât.

This is followed by another note and a seal of Muḥammad Fâdil, son of the above-mentioned Shaikh Hâmid, dated A.H. 1130, which runs thus :—

ملك بفضل الله محمد فاضل بن شيخ حامد *

No. 924.

fol. 45; lines 21; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

ارشاد الطالبين

IRSHÂD AT ṬÂLIBÎN.

A work on Sûfism, briefly expounding the philosophical and mystical truths concerning the following: (i) تنزل الصحف والكتب (the descent of the Holy book from heaven); (ii) بعثة الرسل (the mission of the prophets); (iii) مشروعية جميع التكليف التي جاءت بالرسل (the validity of the Divine law transmitted to us through the prophets); (iv) ميزان (the scales in which men weigh their good and bad acts); (v) شعب العلوم (branches of learning), of which the author enumerates 411, in all (فهذه اربعمئة علم واحد عشر علما). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A.H. 933 :—

قال مؤلفه الفقير عبد الوهاب ابن احمد ابن علي الانصاري الشعرائي

في سابع رجب الفرد سنة ثلاث و سبعين و تسعمائة *

Author: 'Abdalwahhâb bin Aḥmad bin 'Alī ash Sha'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning :—

الحمد لله رب العالمين و الصلوة و التسليم على اشرف المسلمين ...

..... و بعد فهذه رسالة شريفة على امور نفيسة و سميتها

ارشاد الطالبين الن *

We learn, from the following passage on fol. 8^a, that our author composed a work on Šūfism under the title of *Tanbih al Aġbfyâ* in which he enumerated 1071 theories relating to Šūfism; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile:—

وقد كنت الفت كتابا سميت تنبيه الاغبياء ذكرت فيه
 احد و سبعين الف علم ثم رأيت غالب عقول العلماء تحير فيه
 فاستخرت الله تعالى و رميت به في بحر النيل *

For other copies of the work see Berlin, No. 3044; Cairo, vol. ii, p. 65.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 925.

fol. 66; lines 23; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الجواهر المنظم في زيارة القبر المكرم

AL JAWHAR AL MUNAZZAM FÎ ZIYARAT AL QABR AL MUKARRAM.

A work containing rules and directions for visiting the tomb of the Prophet, and a discussion of the validity of this practice (and that of visiting the tombs of others), both from the religious and mystical points of view. The author criticises Ibn 'Taimīyah (see Lib. Cat., vol. v., part ii, No. 462/1), who opposes the validity of this practice. The present work was composed in A.H. 953, after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Muqaddimah*, 8 *Faṣl* and a *Khâtimah*; see Berlin, No. 4052, where the contents of the work are fully described.

Author: Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣamī (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

احمدك اللهم و بعد فانه لما من الله تعالى بالاخذ في اسباب
 الزيارة التي هي مفتاح الآمال ... سنة ست و خمسين و تسعمائة و من ثم
 سميت الجواهر المنظم في زيارة القبر المكرم و رتبته على مقدمه
 و ثمانية فصول و خاتمة الخ *

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows:—

قال مصنفه فرغ من تبئيضه في رجوعه من الزيارة
سنة ست و خمسين و تسعمائة *

For other copies of the work see Berlin, No. 4052; Paris, No 1153; Cairo, vol. vii, p. 141. Printed in Bûlâq, A.H. 1309.

Written in fair Naskh. Dated A.H. 1238.

Scribe : محمد بن ابراهيم بن عمر با معلم.

No. 926.

fol. 141; lines 26; size 10 × 7; 8½ × 7.

جوامع الكلم في المواظ والحكم

JAWAMI' AL KILAM FÎ AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Şûfism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'ân, Hadîş and sayings of the Şûfis. These maxims are classified under six heads, as follows: (i) الاقتباسات (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'ân; (ii) تضمينيات (Taḍmînîyât) 500 maxims, part of each maxim being a quotation from Hadîş; (iii) الاحاديث (Al Ahâdîş) 200 maxims, taken entirely from Hadîş with omission of the Isnâd; (iv) حكم ابن عطاء (Hikamu Ibn 'Aṭâ) 300 maxims, taken from Ibn 'Aṭâ's work (No. 900 above); (v) حكم تلميذ (Hikamu Tilmiḍ Ibn 'Aṭâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Aṭâ; whose name, according to Berlin, No. 8703, is داود بن باخلا; (vi) كلام السلف (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'ânic branches, Hadîş and Şûfism:—

ثم اعلم رحمك الله تعالى ان كمال لذة هذا التأليف موقوف
على ان يكون الشخص حافظاً مفسراً محدثاً و ان يكون له ذوق من
علوم الصوفية *

The work, which consists of 88 *Bāb*, 9 *Faṣl* and a *Khâtimah*, is divided into 21 parts, and the maxims contained in each *Bāb* or *Faṣl* are arranged according to the six-fold classification mentioned above.

Author : 'Alā'addīn 'Alī bin Ḥusāmaddīn 'Abdal Malik bin Qāḍī Khān al Muttaqī al Hindī al Qādirī ash Shādilī al Madanī علاء الدين علي بن حسام الدين عبد الملك بن قاضيخان المتقي الهندي القادري الشاذلي. He died in A.H. 975 = A.D. 1567. See Lib. Cat., vol. v, part ii, No. 425.

Beginning :—

الحمد لله الذي نور قلوب العارفين من لوازم كلامه و كلام رسوله غرر وجوه المعاني و الاشارات اما بعد فيقول العبد الفقير الى الله علي بن حسام الشهير بالمتقي الكنفي عامله الله تعالى بطفه الخفي هذا تأليف سميت جوامع الكلم في المواعظ و الحكم جمعت فيه نحو ثلثة الاف حكمة خمسمائة منها اقتباسات و خمسمائة تضمينيات و مائتان من الاحاديث الغير المضمنة و ثلثمائة من حكم ابن عطاء و نحو مائة حكمة لتلميذه و الباقي من كلام السلف رضوان عليهم اجمعين و قدمت الاقتباسات ثم التضمينيات ثم الاحاديث الغير المضمنة ثم حكم ابن عطاء ثم حكم تلميذه ثم كلام السلف *

The preface is followed by a brief note on the philology of the word حكمة.

For other copies of the work see Berlin, No. 8703 ; India Office, Nos. 673-4 ; Paris, No. 1353 ; Cairo, vol. vii, p. 348 ; Āṣafiyah, No. 26 ; Rāmpur, Nos. 81-82.

A note on the title-page, which runs as follows : هذا كتاب جوامع informs us that the present MS. is an autograph copy.

This is supported by the author's colophon, which runs thus :—

و الحمد لله رب العالمين و انا الفقير على بن المتقي الراحي من الله العطايا ... و هو الذي يقبل التوبة من عبادة و يعفو عن السيئات *

That the present copy was made during the author's life-time is clear also from the fact that there are marginal notes on foll. 10^a,

17^b, 18^a, which end with the words (منه), referring to the author, and praying for his long life (نسج الله في مدته). We may safely therefore accept the statement contained in the above-quoted note on the title-page.

Written in fair Naskh. Not dated; 10th century A.H.

No. 927.

fol. 200; lines 19; size $9\frac{1}{2} \times 4$; $7\frac{1}{4} \times 3$.

The Same.

Another copy of the preceding work, beginning and ending like the above.

The scribe has copied verbatim the author's colophon, quoted in No. 926 above, omitting his own name; but it is clear from the handwriting, which differs from that of No. 926, as well as from the paper, that the present MS. is not an autograph copy.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 928.

fol. 264; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, followed by a small treatise, in four foll. at the end.

Written in bold Naskh. Not dated; apparently 12th century A.H.

Foll. 261-264. الرسالة في الاقتباس Ar Risâlat fi Al Iqtibâs. This is the title found on the title-page of the present MS.; but the author, in his Husn al Muḥâdrah, fol. 166^b, refers to this work under the title, Maḥâsin al Iqtibâs. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân. This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî جلال الدين عبد الرحمن بن ابي بكر السوطي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

خذ من الخير اذا لا ح الذي منه تشأ
ثم لانتظر الى ما سيقول السفهاء

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 12th century

A.H.

No. 929.

fol. 46; lines 26; size 8 × 6; 6½ × 4½.

الفصول الفتحية

AL FUŞŪL AL FATHĪYAH.

A concise work on Šufism and asceticism, chiefly based on the sayings of the Šufis, and dealing with 57 important points of the subject. The work is extremely rare, no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Faṣl*, each *Faṣl* dealing with one particular point:—

1. fol. 2-3^a. فصل الغنى بوجود الحق والجمع عليه وجمع الهم فيه
من غير نظر وطلع الى شيء آخر من جميع
الاشياء كبريت احمر *
2. fol. 3^a-4^a. فصل لما مات هرون عليه السلام تعب موسى عليه
السلام تعباً كثيراً فوحى الله تعالى يا موسى
لوانت لاهل القبور ان يغبروك بلطفى لاخذوك
يا موسى *
3. fol. 4. فصل قال في كتاب المشارع سلم من غيره من لايري فاعلا
الا الله فلم يتأثر توارد *
4. fol. 4^b. فصل قد فاز و افلح من طريقه الى الله عز وجل في علمه
و عمله حاله *
5. fol. 4^b. فصل مشاهدة العبد العكم و هو ان لايري مؤثرا الا الله
6. fol. 5^a. فصل ينبغي للعبدان يكون دائماً ملا حظاً معنى الاتصال
7. fol. 5^b. فصل قال الشيخ ابو سليمان داود الشاذلي رحمه الله بسط
الحق سبحانه للعباد بسط التعريفات على سبيل
التدريج *
8. fol. 6^a. فصل قال في شرح منازل السائرين اول السلوك في الله هو
الافتقار بملاحظة العبد عدمه الذاتي في الوجود *

- . فصل قال بعض العارفين ييسر السبيل الى الله عز وجل fol. 6^a.
اربعة اشياء *
10. فصل قال بعض العارفين تولى الله سبحانه من اصطفاة fol. 7^a.
من عبادة *
11. فصل قال الشيخ احمد بن الشيخ محمد وفاء الشاذلي ... fol. 7^a-8^a.
مهما تقرر العبد الى الحق بشي وهو مشاهد
معه عظمه الله وعلاء على كل شي *
12. فصل ما من وقت جديد الاوفية مدد جديد fol. 8^a.
13. فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام fol. 8^a.
الصدق بالصوم والصلوة..... ولكن وصل الى مقام
الصدق بان طرح نفسه بين يديه *
14. فصل السالك مالم يصير صاحب قلب ينبغي ان لا يكف fol. 8^b-9.
باختيار عن الرياضات *
15. فصل قال الشيخ معي الدين ابن العربي عجباً لمن fol. 10-11^a.
علم انه عبد الله *
16. فصل قال الشيخ الامام المحقق احمد مرزوق كل fol. 11^b-12^a.
طريق القوم لم يرجعوا بها لاصل واحد بل
لاصول غير الشاذلية فانهم بنوها على اصل
واحد *
17. فصل قال في قوت القلوب وكان الفقراء والمريدون fol. 12^b-13^a.
يقصدون الامصار للقاء العلماء والصالحين *
18. فصل في معرفة الزمان fol. 13^b.
19. فصل قال مولانا جعفر الصادق رضى الله عنه الحرمات fol. 13^b.
تتبع بعضها بعضاً *
20. فصل قال الامام سفيان الثوري رحمه الله سمعت fol. 13^b-14^a.
جعفر بن محمد الصادق عزت السلامة حتى
لقد خفي مطلبها *
21. فصل قال الشيخ الامام القدوة سيد احمد fol. 14^b-15^a.
مرزوق من اراد الطريق الى الخروج عن
نفسه فليعلم ان اهل الطريق ثلاثة *
22. فصل قال الشيخ بن عطاء الشاذلي وكان الشيخ fol. 15^b.
ابو العباس المرسى يفضل الغني الشاكر على الفقير
الصابر *

23. fol. 15^b. فصل قال القيصري في شعب الايمان العبد اذا نظر الى
المخلوق والمخلوق كائنا ما كان فادرك الفصل
بين المخلوق والمخلوق *
24. fol. 16^a. فصل اعلم ان فصل الربيع حار رطب
25. fol. 16^b. فصل و اما زمان الخريف فهو بارد يابس
26. fol. 16^b. فصل و اما زمان الشتاء فانه بارد رطب
27. fol. 17^a. فصل شرط الناطق في هذه الطريقة ان يكون عالما بالله
28. fol. 17^a. فصل قال في عيون الحقائق وجود العارف الظاهر الحسي
و نفسه المجعولة ... تسكين النفس و تسليكها
مسالك الاعتدال *
29. fol. 17^b. فصل قال في عيون الحقائق حقيقة العالم الرباني في
قلبه نور و هدي و علم حقيقي يمجج كأمواج البحر
مستقر في اصل سره *
30. fol. 18^a. فصل لا تبدى ما يفتح عليك ولا تفكر مالا ينتهي اليك
علمه ولا تنازع من نازعك *
31. fol. 18^b. فصل قال الشيخ شهاب الدين السهروردي الشيخ يكون
مستنطقا نطقه بالعق و هو عند حضور الصادقين
يرفع قلبه الى الله تعالى *
32. foll. 19-20. فصل قال الشيخ معى الدين ابن العربي رضى الله
عنه الوجد العاصل عن التواجد لا يعمل عليه *
33. fol. 21^a. فصل القوم في السماع على ثلاثة اصناف *
34. foll. 21^a-22^a. فصل لقاء اهل الخير عمارة القلوب *
35. fol. 22^a. فصل قال تعالى فاستقم كما امرت قال رسول الله صلى
الله و عليه قل امننت بالله ثم استقم *
36. fol. 22^b. فصل روي عن بعض الصحابة رضى الله عنهم انه قال اذا
رأى احدكم منكرا لا يستطيع ان ينكره فليقل ثلاث
مرات اللهم هذا منكرا كان له *
37. fol. 22^b. فصل قال الشيخ الامام حجة الاسلام ابو حامد محمد بن
محمد الغزالي و جملة عالم الملك و الملكوت اذا
اخذت دفعة واحدة يسمى الحضرة الربوبية *
38. foll. 23^a-25^a. فصل يتصور ان يكون حضرة في الملك و الكمال و
الجلال و الجمال ... اعظم من الحضرة
الربانية التي لا يحيط بمبادئ جلالها *

39. foll. 25^a-28^a. فصل قد تقرر مذهب اهل الصوفية اليوم كتقرر
مذهب سائر المذاهب وصار مذهباً مستقلاً
باصوله وفروعه واحكامه وسائر ما يتعلق بها *
40. foll. 28^b-39^a. فصل قال بعض المشائخ اقرب الطرق واسهلها و
اسلمها طريقة السادة الشاذلية *
41. fol. 30^a. فصل ينبغي لمن نسبه بهم وطالع كتبهم ان يقرأ احزابهم
42. fol. 30^a. فصل قال الشيخ احمد مرزوق رضى الله عنه واعلم ان
احزاب المشائخ صفات احوالهم ونكتة مثالهم *
43. fol. 30^b. فصل واعلم ان احزاب المشائخ وسائر اتباعه جامعة بين
افادة العلم و آداب التوجه *
44. fol. 30^b. فصل واما انكار ابن تيمية لهذه الاحزاب وردة اياه و
شناعته في الرد ... قال الشيخ احمد مرزوق
ابن تيمية رجل مسلم له باب الحفظ و الاتقان
مطعون عليه في عقائد الايمان *
45. fol. 31^a. فصل يشترط في العمل بهذه الاحزاب ثلاثة امور *
46. fol. 31^a. فصل واعلم ان للشارع في كل باب من المطالب افادة وللاولياء
في ذلك زيادة *
47. fol. 31^b. فصل ينبغي للعبدان يتخذ ما ترجحه حقيقته من الاذكار
و الاوراد *
48. fol. 32^a. فصل قال الشيخ الامام القدوة ابوطالب المكي
اعلم ان الورد اسم لوقت من الليل و النهار يرد على
العبد *
49. fol. 33^a. فصل و احذر ان يترك وردك من وقته او تتكلم فيه
الا لضرورة *
50. fol. 33^a. فصل و يترك ورد لزايد حاجته اهم و بقضى *
51. fol. 33^b. فصل للقوم مشارح و مطارح و ملامح و مطامح و كلها حق
52. foll. 34^a-35^a. فصل ومن ذلك قول بعضهم الفقير هو الذي لا يكون
الى الله حاجة *
53. foll. 35^b-36^a. فصل قال الشيخ الامام حجة الصوفية عبد الله بن
اسعد اليافعي *
54. fol. 36^b. فصل الجمع شهود الحق بلا خلق و جمع الجمع شهود *
55. fol. 36^b. فصل عند محققي الصوفية رضى الله عنهم ان الحق هو
الوجود لكن له تعيينات *

56. foll. 37^a—43. فصل في البكاء و تفاوت الناس فيه *
57. foll. 43—46. فصل قال النبي صلى الله عليه ان من خيار امتي
 قوما يضحكون جهرا من سعة رحمة الله ويكون
 سرامن خوف عذابه *

The author's name does not appear in any catalogue, or anywhere in the body of the present work ; but a note on the title-page, which is quoted below, tells us that Ḥusain bin Abî Bakr Faqîh Muḥammad Balḥâj Bâfaḍl at Tarîmî is the author, and that he was a Shâfi'î scholar of Tarîm in Ḥaḍramaut, a province of Arabia:—

الفصول الفتحية و النفثات الروحية للعارف بالله تعالى الشيخ

حسين بن فقيه ابي بكر محمد بالحاج بافضل الترمي الشافعي *

The author was clearly a scholar of the 10th century A.H., since the latest authority quoted in the present work is Šûfi Abû Bakr al 'Îdrûs (d. A.H. 914=A.D. 1509; see Nûr as Šâfir, fol. 80), who is referred to on fol. 10^a as follows:—

و قال الشيخ ابو بكر العيدروس رضي الله علم اليقين النخ *

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nûr as Šâfir, fol. 350, where the author's full name is given as follows: حسين بن فقيه بن عبد الله بن عبد الرحمن بن ابي بكر بالحاج بافضل الشافعي الحضرمي. He was a Shâfi'î scholar of Ḥaḍramaut, and a supporter of the mystical doctrine of the famous Šûfi, Muḥiaddîn, of the 7th century A.H. He was the only Šûfi in Ḥaḍramaut to possess a copy of the latter's famous work, Futûḥât (see No. 865 above). He died in A.H. 979=A.D. 1571. See An Nûr as Šâfir, *loc. cit.*

Beginning:—

الحمد لله على وجوب وجودة و تجليه لعباده بكرمه وجودة الذي انعم
 على كل موجود في الوجود و بعد فهذا ما خطر في الجنان
 و نسال الله تعالى ان ينفعنا بالعلم تسمى الفصول
 الفتحية و النفثات الروحية النخ *

Written in fair Naskh. Dated A.H. 1022.

The scribe, who does not reveal his name, says in the following colophon that the present copy was transcribed in Medina, A.H. 1022:—

انتهى الكتاب بحمد الملك الوهاب و الحمد لله رب العالمين
 وكان الفراغ من نسخه يوم الاحد المبارك واحد و عشرين
 من سنة اثنتين و عشرين بعد الالف بطيبة المشرفة على ساكنها افضل
 الصلوة و السلام *

A note below the colophon, by some unknown writer, runs as follows: بلغ مقابلة بحسب الطاقة في مسجد رسول الله صلى الله عليه وسلم and tells us that the present MS. was once compared with another copy of the work in the Mosque of the Prophet.

A note on the margin, close to the colophon, runs thus: بلغ مقابلة من نسخة لمولانا العارف السيد عبد الله المدهن نفع به جمادى الثانية سنة ١١٥٩ and tells us that, in A.H. 1159, the present MS. was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudahhin, a Sûfî of the 12th century A.H.

The title-page contains the following three notes:—

- (i) 'Ali bin Muḥammad, commonly called Abu'l 'Azm, a Sûfî of the 12th century A.H., tells us in the following autograph note that the MS. was for some time in his possession:—

ملكه مجازا علي ابو العزم *

- (ii) 'Abdallâh bin Ṭâha bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A.H. 1150, he borrowed the present MS. from the above-mentioned Abu'l 'Azm 'Ali:—

هذا الكتاب مستعار عذدي و انا الفقير عبد الله بن طه بن
 عمر السقاف من كتب مولانا السيد علي بن المرحوم السيد
 محمد ابوالعزم رحمه الله تعالى سنة ١١٤٥ *

- (iii) Again, the same 'Abdallâh bin Ṭahâ, in the following note, says that in A.H. 1151 he purchased the present MS.:—

ثم انتقل بالشري الشرعي الى نوبة الفقير عبد الله بن
 طه بن عمر ابن عقيل السقاف ... سنة ١١٥١ *

No. 930.

foll. 147 ; lines 21 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; 6×3 .

الطريقة المحمدية والسيرة الاحمدية

AT ṬARĪQAT AL MUḤAMMADIYAH WA AS SĪRAT AL AḤMADIYAH.

A work on asceticism and ethics, dealing particularly with religious, moral and mystical duties, based on standard works of Şūfism and 35 works on Ḥadīṣ. The present work is divided into 3 *Bâb*, each *Bâb* being subdivided into several *Faṣl*. For details of the contents see Berlin, No. 8836.

Author : Muḥiaddīn Muḥammad bin Pīr 'Alī al Birkawī (Birgili) معي الدين محمد بن پير علي البركوي, a well-known Turkī author and scholar, belonging to the Ḥanafī school, who composed a number of works on different subjects ; of which 23, including the present work, are enumerated in Brock., vol. ii, p. 440. He was born in A.H. 929. He was a favourite scholar of Sulṭān Sulaimān (A.H. 926-974=A.D. 1520-1566) of the Ottoman dynasty, who erected a Madrasah for our author, where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See 'Iqd al Manzūm, p. 430 ; Journal Asiatique (Paris, 1828), vol. ii, p. 159 ; Ḥadâ'iq al Ḥanafiyah, p. 380 ; Brock., *loc. cit.*

Beginning :—

الحمد لله الذي جعلنا امة وسطاً خير امم النخ *

For other copies of the work see Paris, Nos. 1321-2 ; Cairo, vol. ii, p. 94 ; Ayâ Şafia, Nos. 1950-6 ; Alger., Nos. 2484-93 ; Berlin, Nos. 8836-7 ; Bûhâr Lib. Cat., vol. ii, No. 124 ; Asiatic Society of Bengal, p. 66 ; Râmpûr, No. 132.

The present work was printed in Constantinople in A.H. 1257, along with the commentary called Al Barâkât al Muḥammadiyah, and again, with another commentary called Al Ḥadīqat an Nadiyah, in A.H. 1290.

Foll. 1-13 are written in Naskḥ, and the rest in Nasta'liq. Not dated ; apparently 11th century A.H.

No. 931.

foll. 141; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same, written in fair Nasta'liq. Not dated; apparently 11th century A.H. The present copy bears a frontispiece; and foll. 1-2 are written within gold-ruled borders. Each complete sentence of these two foll. ends with a golden circle. Foll. 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol. 2^a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad:—

تاريخ آدم عليه السلام الى نوح الفين و مائتين و اربعين سنة و من نوح
الى ابراهيم الف و اربعمئة و عشر سنة و من ابراهيم الى موسى سبعمئة
و سبعين سنة و من موسى الى داؤد خمسمئة سنة و من داؤد الى عيسى
الف و مائتين سنة و من عيسى الى محمد عليه السلام ستمئة سنة *

This is followed by another note, enumerating 35 works on Ḥadīṣ referred to in the present work, with the abbreviations used for each of them.

No. 932.

foll. 285; lines 28; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

المواهب الفتحية

AL MAWÂHIB AL FATHÎYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A.H. 1051.

By Muḥammad bin 'Alī bin Muḥammad bin 'Allân al Bakrî As Şiddiqî الصديقي البكري، a well-known Şûfi and scholar of Mecca, who was born in A.H. 996, and completed his studies at the early age of 18 years. He was a disciple of his uncle, Aḥmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See *Khulâṣat al Aṣar*, vol. iv, p. 184. Only three of these works are enumerated in Brock., vol. ii, p. 391. He died in Mecca in A.H. 1057=A.D. 1647, leaving behind him a large number of

pupils. See *Khulāṣat al Aṣar*, *loc. cit.*; Brock., *loc. cit.*; 'Iqd al Jawāhir, fol. 168^b. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله رب الخليقة المعبود بالحقيقة الخ *

Only one other copy of the work is mentioned, viz., in Cairo, vol. ii, p. 140.

Some one, in his note on the title-page, which runs thus: بخط مؤلفه رحمه الله تعالى tells us that the present MS. is an autograph copy; but we cannot accept this statement, in view of the below-quoted colophon, which the scribe begins with the words قال مؤلفه (the author said: may God have mercy on him):—

قال مؤلفه رضى الله عنه و نفع المسلمين بتصانيفه كان تمام تسويده
..... شهر رمضان سنة احدى و خمسين و الف تجاه الكعبة الغراء الخ *

Written in fair Naskh. Not dated; apparently 11th century A.H. It was written in or before A.H. 1072, as is evident from the following note, dated A.H. 1072, in which some one, who does not reveal his name, tells us that the MS. was in that year in his possession:—

و قد تملكه العبد الفقير غفر الله له ولوالديه في شهر جمادى الاولى
سنة ائذين و سبعين و الف *

No. 933.

fol. 273; lines 28; size $14\frac{1}{2} \times 10$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the preceding commentary. Written in Magribi character. Dated A.H. 1152.

No. 934.

fol. 384; lines 24; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

وسيلة الاحمديه

WASĪLAT AL AḤMADIYAH.

A well-known detailed commentary on the Aṭ Ṭarīqat al Muḥam-madiyah (see No. 930 above). The first draft of the present com-

mentary was made in A.H. 1052 ; but it was finally arranged, and a fair copy made, by the author in A.H. 1081.

By Maulâ Rajab bin Ahmad مولى رجب بن احمد, a famous scholar of the 10th century A.H. ; see Cairo, vol. ii, p. 144. The commentator, on fol. 203^b, refers to another composition of his, entitled Jâmi' al Azhâr, thus :—

بقي ههنا كلام مذكور في كتابي جامع الزهار النح *

Beginning :—

الحمد لله الذي هدانا لمعرفته القويم النح *

For other copies see Cairo, *loc. cit.* ; Alger., No. 982 ; Ibrâhîm Pâshâ, No. 776.

The present commentary was printed in Constantinople, A.H. 1270.

Written in fair Naskh. Dated A.H. 1167.

Scribe : علي النظامي.

No. 935.

fol. 13 ; lines 11 ; size 8 × 6 ; 6 × 4.

قطعة من شرح الطريقة

QIT'AT MIN SHARH AT TARÎQAT.

A fragment of the preceding commentary, beginning thus :—

الفصل الثاني في البدع أقول البدع جمع بدعة وهي اسم للابتداع

كالرفعة بل ارتفاع *

و انما اظننا الكلام في هذا المقام لانه من مرلة — and ending as follows :—
الاقدام. It corresponds with fol. 19^a–26 of the preceding copy.

Written in ordinary Naskh. Not dated ; apparently 13th century A.H.

No. 936.

fol. 8; lines 17; size 7×4 ; $4\frac{1}{3} \times 2\frac{1}{2}$.

الرسالة في التوكل

AR RISÂLAT FÎ AT TAWAKKUL.

A treatise, in which the author maintains that, from the mystical point of view, the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God) Various conflicting views of Šûfis on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue; but we learn from the preface quoted below that 'Îsâ bin 'Abdarrahîm عيسى بن عبد الرحيم is the author of the work. The following note on the title-page, the handwriting of which is identical with that of the MS., tells us that 'Îsâ, the author, was a Qâdî:—

هذه رسالة في التوكل و حكم مباشرة الاسباب للعلامة قاضي عيسى

رحمه الله تعالى *

It is possible, therefore, that the author is Qâdî 'Îsâ of Ahmadâbâd (in India), who died in A.H. 982=A.D. 1574. See An Nûr as Sâfir, fol. 360^a, where we are told that he composed several works; but the titles of these works are not given, and so we cannot be certain that he is the Qâdî 'Îsâ, the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon, which is quoted below, uses the phrase رحمه الله (always used of the dead) in referring to the author; and he tells us that the present MS., which is dated A.H. 1015, was transcribed from a copy revised and annotated by the author. Further, there are in our copy, which as already mentioned is dated A.H. 1015, two or three autograph marginal notes by the author's son, Qâdî Ibrâhim, whose signature to the note on fol. 2^a runs thus: قاضي ابراهيم بن عيسى.

Beginning:—

الحمد لله الملك المنعم و بعد فيقول الفقير الى عفو مولاه

الكريم عيسى بن عبد الرحيم قد اختلفت عبارات العلماء في بيان

معني التوكل النخ *

The author, first of all, quotes from Irshâd al Murîdîn, fol. 15^a of Shihâbaddîn as Suhrawardî (see No. 864 above), the meaning of the word Tawakkul, thus:—

وقال الشيخ شهاب الدين قدس سره التوكل ان يكل الرجل امره
الى الله تعالى و يرضى بما يجري عليه من قضاء الله وقدره و التوكل
محله القلب الخ *

Written in Naskh. Dated A.H. 1015.

Scribe : اسمعيل بن احمد بن رفيع الدين بن محمد بن جعفر الحسيني
This scribe is an Indian scholar of the 11th century A.H.; for a
composition of whose see Hand-list, No. 125.

We are not acquainted with any other copy of the work.

The colophon of the scribe, indicating that the present MS. was
transcribed from a copy revised and annotated by the author, runs as
follows :—

و قد حصل الفراغ من كتابة هذه الرسالة و مقابلتها على نسخة
صححها المصنف رحمه الله بنفسه و كتب عليه الحواشي الفقير اسمعيل
الغريب بن سيد احمد بن سيد رفيع الدين بن سيد جلال الدين محمد بن
سيد جعفر الحسيني سنة خمس عشرة و الف الخ *

The author's annotations, quoted in the present MS., are followed
by the words منه.

No. 937.

fol. 98 ; lines 13 ; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

حسن التوسل في آداب زيارة افضل الرسل

HUSN AT TAWASSUL FÎ ÂDÂB I ZIYÂRÂT I ÂFDAL AR RUSUL.

A work containing rules and directions for the guidance of those
visiting the tombs of the Prophet and others in Medina, followed by
a discussion on the validity of this practice from the mystical and
religious points of view. The work was composed in A.H. 953, after
the author's return from Hajj. The author remarks in the preface
that, although the same points had been dealt with in other works,
he knew of no composition treating of the subject exclusively ; hence
the present work. It may be noted that another such composi-
tion by his contemporary, Ibn Hajar Haiṣamî (see No. 925 above),
was composed three years later, viz., in A.H. 956. The present work
is divided into a *Muqaddimah*, two *Bab* and two *Khâtimah*.

Foll. 2-6. *Muqaddimah*. The reasons for the present composition, and the need of it, are pointed out.

Foll. 7-70^a. *Bâb i*. Contains 99 rules, to be carefully observed, from the date of expressing a desire to that end, by those visiting the tombs of the Prophet and others in Medina.

Foll. 70^b-89. *Bâb ii*. Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90-91. *Khâtimah* (i). Indicates at what places and on what occasions prayers must be offered.

Foll. 91^b-98. *Khâtimah* (ii). Contains the rules to be observed on the return journey.

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS., we know that 'Abdal Qâdir bin Alîmad al Fâkihi عبد القادر بن أحمد الفاكهي (*d.* A.H. 982=A.D. 1574; see No. 850 above) is the author, since he refers to two other compositions of his. On fol. 21, he refers to his commentary on *Hizb*, thus: و حكيت له كرامة في شرحي لعزبه. This commentary on *Hizb* by 'Abdal Qâdir is noticed in Berlin, No. 1101. Again, our author on fol. 24^a refers to another composition of his, *Al Manâhij as Sanîyah fî Al Akhlâq*, thus:—

و قد ذكرت جملة من الاخلاق في كتاب مناهج السنية *

A work with this title, by 'Abdal Qâdir, is noticed in Berlin, No. 5401.

Beginning:—

الحمد لله الذي تأدب بآداب رسوله وسميتها حسن التوسل
في آداب زيارة افضل الرسل المقدمة لما من الله تعالى بالزيارة
الشريفة سنة ثلاث و خمسين و تسعمائة و لم ارا احدا من اهل العلم
افرد آداب الزيارة بتأليف النعم *

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 938.

fol. 10 ; lines 19 ; size 9 × 6 ; 7 × 4.

نمذة من كتاب البرهان

NUBD AT MIN KITÂB AL BURHÂN.

An incomplete copy of an abridgment of Kitâb al Burhân, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Sûfî, Shihâbaddîn Aḥmad bin Shaikh 'Abdarrahmân bin Abî Bakr bin Shaikh 'Abdarrahmân as Saqqâf (*d.* A.H. 946=A.D. 1539 ; see *Al Mashra' ar Rawî*, fol. 85-88), composed by his disciple, Yaḥyâ bin 'Abdarrahîm al Khatîb. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958 ; see fol. 7^a of the present work, where we read :—

و كنت مسافرا الى الحج سنة ثمان و خمسين و تسعمائة *

We do not know who made the present abridgment ; but he was evidently a contemporary of the author of the original work ; see his reference to the latter, on fol. 10, which runs thus :—

قال مؤلف الكتاب لطف الله به و باحبابه فى الدارين *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows :—

الحمد لله حمدا كما يذبغى بجلاله و عظم سلطانه اما بعد فيقول
الفقيه يحيى بن عبد الرحيم الخطيب انه من مذن الله تعالى ان يسرلى
ان اجمع شيا الن *

This is followed by a note by the author of the present abridgment, referring to himself thus :—

قال العبد الجامع لهذه الرقات هذا وجدته من مصنف الشيخ يحيى
بن عبد الرحيم الخطيب من البرهان المبين من رسائل و كرامات سيدنا
الشيخ شهاب الدين *

We are not acquainted with any other copy of the present abridgment ; nor have we traced any copy of the original work.

Written in fair Naskh. Not dated ; apparently 12th century A.H.

A note on the title-page, indicating that the MS. is an abridgment of *Al Burhân*, runs as follows:—

هذه نبذة من كتاب البرهان مصنف الفقيه الشيخ يحيى بن
عبد الرحيم الخطيب تغمده الله تعالى برحمته النعم *

No. 939.

fol. 179; lines 27; size 8 × 6; 6 × 3½.

الترجمة

AT TARJUMAH.

Some one (not the scribe of the MS.) has inscribed on the title-page of the work the title, *Kitâb al Wazâ'if* الوظائف; and again, in the following note written by the same hand at the end, we are told that the work is known throughout the world under this title:—

هذا كتاب الوظائف المشهورة في نواحي الدهور *

The work was accordingly so entered in the Hand-list, No. 1376. This title, however, is found nowhere in the body of the work, nor is it supported by any catalogue or work of reference.

In the colophon, which runs thus:—

وقع الفراغ من تأليف هذه الترجمة في اليوم السابع من شهر رجب
سنة سبع وثمانين و تسعمائة من الهجرة النبوية تجاه الكعبة المشرفة *

the author refers to the present work as *At Tarjumah*, and says that it was completed at Mecca in the month of Rajab, A.H. 987. The word *Tarjumah*, which is used in the colophon, may mean “description,” such as the description of mystical principles and theories and the explanation of aphorisms of the *Şûfis* contained in the present work; but it may also mean “translation,” and in what follows we shall give reasons to show that the latter is the sense in which the word is used, and that *At Tarjumah* is accordingly the title of the work.

On fol. 46^a, reference is made to three *Ijâzas*, which are quoted below, granted to the author in A.H. 766, 773, 775, by his *Shaikh*, *Hâfîzaddîn*, who died at the end of the 8th century A.H.:—

و قد اجاز الشيخ سراج الدين اجازة عامة لفظاً و خطاً شيخنا
بقية السلف حافظ الحق و الدين الطاهري الخالدي الاوشي و قد

اجاز شيخنا هذا رحمه الله لهذا الفقير اجازة عامة لفظاً و خطاً ببخارى ...
 ... في آخر شعبان سنة ست و ستين و سبعمائة و ثانياً في اواسط رجب
 سنة ثلاث و سبعين و سبعمائة و ثالثاً في اواسط ذي القعدة سنة
 خمس و سبعين و سبعمائة ببلدة اوش النج *

It is at once evident that there is a great discrepancy between the dates of the above Ijâzas and the date of composition of this Tarjumah, viz., A.H. 987.

After an exhaustive study of all available works on Sûfism and works of reference, we are able to throw the following new light on the subject :—

(i) The three Ijâzas, with the dates above-mentioned, are found verbatim on fol. 75^a of *Faṣl al K̲hiṭâb*, a work on Sûfism in Persian, by *Kh̲wâja Muḥammad Pârasâ* (d. A.H. 822=A.D. 1419); see Persian Hand-list, No. 1368.

(ii) The author of *Ḥadâ'iq al Hanafiyyah*, pp. 307, 314, tells us that the above *Kh̲wâja Muḥammad Pârasâ* received Ijâzas from *Sh̲aikh Ḥâfẓaddîn*, who died at the end of the 8th century A.H., and is evidently the *Sh̲aikh* referred to in the Ijâzas quoted above.

(ii) Finally, a reference to the *Faṣl al K̲hiṭâb* shows that the present work is an Arabic translation of the same.

The beginning of *Faṣl al K̲hiṭâb* after the preface, runs as follows :—

بدان ثبتک الله و ايانا على السداد في القول و العمل و الا اعتقاد که
 مشائخ طریقت قدس الله ارواحهم کبراء دین و مقتدایان اهل یقین اند
 و جامع اند میان علوم ظاهری و باطنی و ارباب احوال و اصحاب اند عقائد
 صافیہ ایشان بنابر اصول صریحه است از کتاب و سنة و اجماع و مؤید
 است بدلائل نقلیه و شواهد عقلیه و با این همه اهل ذوق و وجدان
 و کشف و عیان اند النج *

The opening words of the present work are an Arabic translation of the above passage, and run as follows :—

اعلم ثبتک الله عزوجل و ايانا على السداد في القول و العمل
 و الاعتقاد فان مشائخ الطريقة قدس الله ارواحهم الجامعين سرالعلوم الظاهرة

والباطنة ذوى العقائد الصافية المبذية على الاصول الصريكة صرح بها
الكتاب و السنة و الاجماع ابواب الذوق و الوجدان و الكشف و العيان الخ *

The translator has omitted the preface of the original work, which contains the name of its author, Muḥammad Pârasâ, and which, with the exception of the Persian phrase (اما بعد هميگويد), is in Arabic:—

الحمد لله بخلقه على وحدانيته اما بعد هميگويد المفتقر
الى الله محمد بن محمد بن محمود الكافى البخارى و فقه لما يحبه
و يرغبه من القول و العمل الخ *

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of Faṣl al Khitâb. The incorrect title of the work, given on the title-page, viz., Al Wazâ'if, is apparently taken from the chapter-headings on foll. 6^a–10^b.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Hâj. Khal., in the light of our further knowledge, we find that in the following passage in vol. iv, p. 422, he mentions (without describing) an Arabic translation of Faṣl al Khitâb, by Amîr Badshâh Muḥammad al Bukhârî, composed at Mecca in the month of Rajab, A.H. 987:—

تعريب فصل الخطاب لاميير بادشاه محمد البخاري نزيل مكة في
رجب سنة ٩٨٧ *

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Hâj Khal., Brock., vol. ii, p. 412, citing the authority of Ayû Sofia, Nos. 1976–9 (where, however, the name of the author is quite correctly given as Khwâja Muḥammad Pârasâ), wrongly ascribes the authorship of the original work, the Faṣl al Khitâb, to the translator, viz., Amîr Badshâh al Bukhârî. References to Amîr Badshâh Muḥammad al Bukhârî, the translator, in Brock., *loc. cit.*, and in Berlin, No. 955, merely tell us that he was alive in A.H. 987; but in the preface to a commentary of his on Taisir (see Hand-list, No. 702) we learn, from his own words quoted below, that he traced his descent from Hûsain, the second son of 'Alî, the 4th Caliph; that he was born in Khurâsân, brought up

in Bukhârâ, and settled permanently in Mecca; also that he was a follower of the Hanafî school:—

محمد امين الشهير بامير بادشاه الكسيني نسباً الحنفي مذهباً
الخراساني مولدا البخاري منشأً المكي موطناً *

We are not acquainted with any other copy of the work.

Written in fair Naskh, in A.H. 997, i.e., ten years after the translation was made.

Scribe: علي بن صديق بن محمد بن سكيكه الشهير بالصابوني المكي.

A note on the title-page, which runs thus:—

هذا الكتاب في ملك الفقير الى الله تعالى صفي الدين احمد بن

عبد الوهاب سنة ١١٢٥ *

tells us that, in A.H. 1125, the MS. belonged to Şafiaddin Aḥmad bin 'Abdalwahhâb. This is followed by another note, dated A.H. 1144, in which it is stated that the MS. came into the possession of the Şan'â Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940.

fol. 297; lines 9; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الابرار

MAJÂLIS AL ABRÂR.

A famous work, being a collection of pious discourses of the Şûfis, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No. 8845.

Author: Aḥmad ar Rûmî احمد الرومى, a famous scholar of the 11th century A.H., who died about A.H. 1040=A.D. 1630. See Brock., vol. ii, p. 445; Berlin, *loc. cit.*; Bûhâr Lib. Cat., vol. ii, No. 126.

Beginning:—

الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المحكم النخ *

Written in Nasta'liq. Dated A.H. 1237.

No. 941.

foll. 21 ; lines 23 ; size 8×6 ; 6¼×4½.

الرسالة في بيان الوية النبي

AR RISÂLAT FI BIYÂN I ALWIYAT
AN NABI.

A rare work on Şûfîsm, in which the author holds that the practice of the adoption by Şûfis of different orders of different coloured garments (خروقة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Şûfi, belonging to one order, to wear the garment presented to him by a *Shâikh* belonging to a different order of Şûfîsm. The author supports his arguments by reference to the Fatwa (opinion) of the following Şûfis:—

(i) Yahyâ bin Zain al ‘Âbidîn; (ii) ‘Abdalbâqî bin Yûsuf Az Zurqânî; (iii) Muḥammad Shâhin al Ḥanafî; (iv) *Shâikh* Fâ'id al Ḥanafî.

The work ends with a quotation from the Kitâb al Iḥlâṣ of *Shâ'rânî* (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Author: Aḥmad bin Muḥammad bin ‘Alî, أحمد بن محمد بن علي, commonly called Al Ġunaimî (الغنيمي), a prominent Sûfî scholar of Egypt of the 11th century A.H. Originally a follower of the Shâfi‘î school, he afterwards became a follower of the Ḥanafî school. He was the pupil of ‘Abdal Wahhâb Shâ'rânî (one of the Şûfis mentioned above), to whom he refers on fol. 10^b thus: وفى كتاب الاخلاق لسيدى عبد الوهاب الشعرانى. Our author composed several works on different subjects, of which the most noteworthy, according to his biographers, is a lengthy gloss, in 90 Kirasa (each Kirasa being equal to 10 foll.) on the famous theological work, Umm al Barâhîn. He died in A.H. 1044=A.D. 1634. See *Khulâṣat al Aṣar*, vol. i, p. 313.

Beginning:—

الحمد لله الملك المعبود الخالق لكل موجود وبعد
فيقول العبد الفقير الراجي من مولاه الغنيمي الشاذلي وقع اضطراب
كثير في لون الوية النبي صلى الله عليه وسلم وانه من سلك طريق
شينم وله زى مخصوص يمنع عليه ان يحمل غيره اليه *

It is evident, from the above-quoted preface, that our author

belonged to the *Shâfi'i* school at the time of composition of the present work.

Frequent corrections and alterations in the MS. suggest that it is an autograph copy.

We are not acquainted with any other copy of the work.

Written in fair *Naskh*. Not dated; apparently 11th century A.H.

No. 942.

· foll. 6; lines 26; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×6 .

الرسالة في طريق السادة النقشبندية

AR RISÂLAT FÎ ṬARÎQ AS SÂDAT AN NAQSHBANDÎYAH.

A very concise but useful treatise on *Ṣûfism*, containing the mystical teachings and tenets of the *Naqshbandîyah* order, founded by *Khwâja Bahâaddin Naqshband* (d. A.H. 791=A.D. 1388). The following eleven mystical principles of 'Abdal *Khâliq al Gujdawanî*, a famous *Ṣûfî* of the 6th century A.H., which are regarded as the fundamental beliefs of the *Naqshbandîyah* order are also briefly discussed in the present treatise, viz.: (i) یاد کرد (ii) بازگشت (iii) نگاهداشت (iv) وقوف (viii) خلوة در انجمن (vii) نظر بر قدم (vi) هوش دردم (v) یاد داشت (iv) وقوف زمانی (xi) وقوف عددی (x) سفر در وطن (ix) قلبی.

Author: *Tājaddîn bin Zakariyāh bin Sultān Al Hindî An Naqshbandî* تاج الدين بن زكريا بن سلطان الهندي النقشبدي, a well-known *Ṣûfî* scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the *Ṣûfis* of Arabia. The *Ṣûfis* of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India:—*Ajmir*, *Jawanpûr*, *Nâgûr* and *Kashmîr*. He first of all received spiritual training, according to the *Chishtiyāh* rule, under *Nizāmaddin an Nâgûrî* (d. A.H. 985=A.D. 1577); but afterwards he received training, according to the *Naqshbandîya* rule, under the following famous Indian *Ṣufis* of the said order:—

(i) *Shaiḫ Ilāh Bakhsh* (d. A.H. 1002=A.D. 1593).

(ii) *Sayyid 'Alî bin Qiwām*, a famous *Ṣûfî* of *Jawanpûr*.

(iii) *Muḥammad Bâqî Naqshbandî* (d. A.H. 1014=A.D. 1605).

The author remained a follower of the said order till his death. In the beginning of the present work, he quotes his catena (سلسلة) in the *Naqshbandîyah* order, which begins from the *Shaiḫ Muḥam-*

mad Bâqî (mentioned above) and ends with the founder of the said order, thus :—

وهذه الطريقة النقشبندية اخذها الفقير الكامل في النقصان والعجز عنه في معرفة الرحمن تاج الدين عن مهدي الزمان الخواجة محمد الباقي وهو اخذها عن المولوي خوجكي الاملتن وهو عن المولوي درويش محمد وهو عن المولوي الزاهد وهو عن الغوث الاعظم الخواجة عبيد الله الاحرار وهو عن شيخ الشيوخ مولانا يعقوب الجرخي وهو عن الخواجة الكبير الخواجة بهاء الحق والدين المعروف بنقشبند النجم *

A growing love for the holy place compelled our author to leave India for Mecca, soon after the completion of his mystical training. He died in Mecca., A.H. 1050=A.D. 1640; and left behind him a large number of disciples, of whom the following are specially mentioned by his biographers :—

- (i) Mirza Muḥammad ad Dimashqî (*d.* A.H. 1088=A.D. 1677).
- (ii) Aḥmad bin 'Ujail (*d.* A.H. 1074=A.D. 1663).
- (iii) Muḥammad bin Aḥmad bin 'Ujail (*d.* A.H. 1097=A.D. 1685).
- (iv) Aḥmad bin Yahya bin 'Ali (*d.* A.H. 1095=A.D. 1683).

For the present author's life and works see Brock., vol. ii, p. 419; and *khulāṣat al Aṣar*, vol. i, p. 474, where an independent biography of our author, *Tuḥfat as Sâlikîn Fî Dikr 'Tâj al-Ârifîn*, by one of his disciples, Muḥammad bin Aṣḥraf al Ḥusainî, is mentioned. The author of 'Taḍkira' 'Ulamâ'i' Hind, p. 45, gives no details of his life, but refers to him only as a scholar who flourished in the reign of Akbar,

Beginning :—

الحمد لله رب العالمين اعلم وفقك الله تعالى ان معتقدات السادة النقشبندية هو معتقد اهل السنة والجماعة النجم *

The author, in the preface, tells us that dogmas of the Sūfis of the Naqshbandiyah order are identical with those held by اهل السنة and the famous theological school. The work is divided into the following short 6 *Faṣl* :—

I. fol. 2^a الفصل الاول في طريق الوصول الى الله تعالى على طريق
السادة النقشبندية اما بعض الصعبة او بالذكر *

II. fol. 2^o الفصل الثاني في الطريقة الثانية للسادة النقشبندية

- III. fol. 3-4^a الفصل الثالث فى الكلمات القدسية المأثورة من حضرة
الخواجه عبد الخالق الغجدрани و هي احد عشر
كلمة مبني طريق السادة النقشبندية *
- IV. fol. 4^b-5^a فصل اذا وقع في اثناء الذكر والاشتغال بفرقة او وسوسة
- V. fol. 5^b-6^a فصل في الفناء والبقاء
- VI. fol. 6^b فصل في الآداب

'Abdal Ġani an Nābulusī (*d.* A.H. 1143=A.D. 1730) composed a useful commentary on the present work; for copies of which see Berlin, Nos. 2188-9; Cairo, vol. ii, p. 20.

For other copies of the present work see Berlin, No. 2186; India Office, No. 1038/17; Cairo, vol. ii, 312.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 943.

fol. 49; lines 7; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

بيان كلمة التوحيد

BIYÂN U KALIMAT AT TAWHÎD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhîd, viz. لا اله الا الله محمد رسول الله. (There is no God but Allah, and Muḥammad is his Prophet.)

Author: khalîl Muḥammad bin Shaiḥ 'Abdallatif بن خليل محمد بن شيخ عبد اللطيف, a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue.

Beginning:—

الحمد لله الذي خلق خلق الانسان وبعد فيقول اقل عبد الله
خليل محمد بن شيخ عبد اللطيف فلذلك شرحت كلمة التوحيد
وسميته ببيان كلمة التوحيد وهو تأريخ تأليفه الخ *

Written in good Naskh, within gold-ruled borders. Not dated; but a seal of one Muḥammad Sami' dated A.H. 1106, on the title-page, tells us that it was written in or before that year.

No. 944.

foll. 82 ; lines 24 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

السمط المجيد

AS SIMṬ AL MĀJĪD.

A Šūfī work, concerned mainly with tracing the spiritual pedigrees of the various orders of Šūfis. In the beginning of his work, the author discusses in detail the rites of initiation of novices. The following author's colophon, which is not found in our copy but is quoted in India Office, No. 696/3, tells us that the work was composed in A.H. 1068 :—

تم الكتاب المسمى بالسمط المجيد سنة ثمان وستين و الف النخ *

Author: Aḥmad bin Muḥammad bin Yūnus al Badarī al Qudsi al Yamani al Anṣārī al Dajjāzī al QushShāshī أحمد بن محمد بن يونس البدرى القدسي اليمني الانصاري الدججى القشاشي, a distinguished Šūfī scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in *Tāj at Ṭabaqāt*, vol. xi, fol. 340, ends with 'Alī, the 4th Caliph. According to his own statement on fol. 72^a, he was born in Medina, in A.H. 991, and completed his studies in his native place.

In A.H. 1011 he left Medina for Yaman, and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well-known professors of Islamic learning, and received spiritual training from about 100 *Shāikhs* of different orders, from whom he received the garment of the said orders; see foll. 31–61, where these orders are enumerated. He was a well-known supporter of the mystical doctrines of Muḥiaddin Ibn al 'Arabī (see No. 865 above). He composed more than 50 works, of which, however, only six are enumerated in Brock., vol. ii, p. 392. For three other works of his see Lib. Cat., vol. xi, Nos. 562, 644/2, 3. He died in Medina, A.H. 1071 = A.D. 1660. See Brock., *loc. cit.*; *Tāj at Ṭabaqāt*, *loc. cit.*; *Khulāṣat al Aṣar*, vol. i, p. 344. He was buried in Baqī', a famous cemetery in Medina.

Beginning :—

الحمد لله رافع منشور ولايته على مفارق عبادة الذاكرين بذكره النخ *

For other copies of the work see Cairo, vol. ii, p. 88; India Office, No. 696/3.

Written in fair Naskḥ. Dated 1292 A.H..

No. 945.

foll. 120; lines 25; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

البوارق النورية

AL BAWÂRIQ AN NŪRÎYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sûfis are chiefly referred to by our author in the present work:—(i) Ġazzâlî (see No. 833 above); (ii) Muḥiaddîn Ibn al ‘Arabî (No. 865 above); (iii) Qûnawî (No. 873 above); (iv) Jundî (No. 874 above); (v) ‘Abdalkarîm al Jîlî (No. 885 above); (vi) Jalâladdîn ar Rûmî; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qur’ân and Hadîṣ of both the Sunnî and Shî‘a sects. The work is divided into the following 8 Bawâriq, each Bâriqa being sub-divided into several Lawâmî:—

(I) foll. 1–24. البارقة الاولى في بيان الوجود و تنزلاته و تحققه

عالم اللاهوت *

(II) foll. 25–35. البارقة الثانية في الاسماء و الصفات

(III) foll. 36–57. البارقة الثالثة في بيان عالم الملكوت و المثل و بيان

النفس الناطقة و الروح المنفوخ *

(IV) foll. 58–66. البارقة الرابعة في بيان الطبيعة الكلية و المبولى

و الصورة و الزمان و الحركة و السكون *

(V) foll. 67–86^a. البارقة الخامسة في بيان عالم الشهادة المسمى

بعالم الناسوت و عالم الملك *

(VI) foll. 86^b–104. البارقة السادسة في المعاد و حشر الاجساد و بيان

جزاء الاعمال ثوابا و جزاء و بيان الجنة و النار *

(VII) foll. 105–114. البارقة السابعة في اشتغال الفقراء و اعمالهم *

(VIII) foll. 114–120. البارقة الثامنة فيما يظهر للسالك حال المراقبة *

Author: ‘Abdalḥamîd bin Mu‘inaddîn bin Muḥammad Ḥaṣḥim an Nairizî عبد الحميد بن معين الدين بن محمد هاشم النيريزى a Shî‘a scholar of Persia; see Kashf al Ḥuḣub, fol. 26^a, where our author and the present work of his are noticed. The date of our author’s death is not given therein; but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,

the latest of whom is Bâqir Dâmâd (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x, No. 624 above). Cf. the passage on fol. 120^a, which runs as follows :—

وقد ذكر هذا الحكيم مثل هذا من الحكماء الاقدميين كفيلاطوس
وفيناغورس و افلاطن الالهى و من الحكماء المتأخرين السيد باقر
داماد ذكر في رسالة له المسمى بالخليفة ما وقع له من التجلي و الاولاد،
قاطبة متفقون بها الخ *

Beginning :—

الحمد لله الذي تجلى عن هوية غيب ذاته الى الاحدية المطلقة ...
... فسبحان ربك رب العزة عما يصفون و سلام على المرسلين خصوصاً على
سيدنا و نبينا محمد مصطفى صلى الله و آله و اصحابه اجمعين ...
... و سميته بالبوارق النورية في اسرار الحقائق الظهورية و هي مشتملة على
ثمانية بوارق و على عدة لوازم الخ *

Written in Nasta' liq. Not dated; apparently 12th century A.H.

No. 946.

fol. 189; lines 11; size $7\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الرسالة في التصوف

AR RISÂLAT FÎ AT TAŞAWWUF.

A treatise on Sûfism, containing moral and mystical instruction, based on the Qur'ân, Hadîş and sayings of the Sûfis, divided into 36 Hidâyah. Each Hidâyah begins thus :—

ايها الاخ الصالح *

Author: Muḥammad bin Sayyid Muḥammad al Gadâ'i al Qannawjî Ar Rasûldâr القنوجى الرسولدار, a scholar of Qannawj, who flourished in the 11th century A.H. In Taḍkira-i 'Ulamâ-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (d. A.H. 1068-1118=A.D. 1658-1707).

Beginning :—

الحمد لله الذي خلق الملك و الملكوت و لم يكونا شيئاً
 اما بعد فيقول العبد المسكين محمد ... بن سيد محمد الكدائي الرسولدار
 القنوجي *

We are not acquainted with any other copy of the work.

Written in bold good Naskh, within gold-ruled borders. Bears a frontispiece. Not dated. A seal of one Fakhr al Islâm Kẖân, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

fol. 10 ; lines 13 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

الرسالة في التوحيد والتصوف و آداب murid

AR RISÂLAT U FÎ AT TAWHÎD WA
 AT TAŞAWWUF WA 'ÂDÂB AL-
 MURÎD.

The above is the title as given on the title-page ; but on a fly-leaf attached to the MS., it is designated Ar Risâlat u fi Shubh Taridu 'Alâ al Murid المريد. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Şûfi dogma, followed by the replies to each, which are based on the joint opinions of the following four Imâms, viz., Abû Ḥanîfa, Mâlik, Shâfi'î and Aḥmad bin Ḥanbal. The questions are introduced in the following different styles, viz., (i) السؤال, (ii) المسألة, (iii) اذا سألك سائل, (iv) ان قيل لك ; and the replies begin with the following words, viz., (i) الجواب, (ii) اقول, (iii) قل. The author's name is not mentioned anywhere in the body of the work ; but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A.H. : المصنف من علماء القرن الحادي عشر. The paper and the handwriting also suggest this period ; and the frequent corrections and alterations suggest that the present MS. is an autograph copy.

Beginning :—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله
 وصحبه اجمعين اما بعد فهذه مسائل نفيسة في علم التوحيد والتصوف

إذا اتفق الامر و يسأل عنها يعجز عنها اكبر صوفي مدقق في علم التوحيد
 وهي منخوبة من كتب شتى و اتفق عليها الائمة الاربعة رضوان
 الله تعالى عليهم اجمعين لان التصوف لا يتم الا على مقتضى ما اتى به
 الشرع المحمدي الخ *

The first question begins thus:—

السؤال الاول فاذا سألك سائل وقال لك ما معني لا اله الا الله

فقل لا معبود بحق *

The reply runs as follows:—

الا الله و اصلها الايمان و فرعها الاسلام و ثبوتها الاحسان الخ *

An anonymous work of the same nature is mentioned in Berlin, No. 3483; but the contents of the latter do not agree with the contents of our treatise.

No. 948.

fol. 34; lines 29; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

سبيل الازكار والاعتبار

SABÎL AL ADKÂR WA AL I'TIBÂR.

A rare treatise, expounding concisely, from the mystical point of view, the mysteries of the creation of man, the various stages of human life from birth to death, the conditions of the soul in the period intervening between death and the Day of Resurrection, and the life of man in the next world. The work was composed in A.H. 1110, and is divided into the following five 'Umr:—

(i) foll. 3-7. ... العمر الاول من حين خلق الله آدم عليه السلام
 فلم يزل تنتقل من صلب الى رحم ومن رحم الى
 صلب الى ان خرج كل واحد منهم من بين ابيه
 و امه *

(ii) foll. 7^b-21^a. العمر الثاني من حين خروج الانسان من ابويه
 الى الدنيا الى وقت موته الخ *

(iii) foll. 21^b-27^a. العمر الثالث من حين خروج الانسان من الدنيا
 الى الموت الى ان يبعثه الله بالنفخ في الصور
 وتلك مدة البرزخ *

(iv) foll. 27^b-30^a. العمر الرابع من حين خروج الانسان من قبرة او
من حيث شاء الله بالنفخ في الصور *

(vi) foll. 30^b-34. العمر الخامس من وقت دخول الانسان في الجنة
الى الابد *

Author: As Sayyid 'Abdallâh bin 'Alawî bin Aḥmad bin al Haddâd Bâ'alawî السيد عبد الله بن علوي بن احمد بن العداد با علوي. Our author, who traced his descent from 'Alî, the 4th Caliph, was born in Medina, in A.H. 1044; and completed his studies there. In A.H. 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Ṣūfî, scholar and author. Six of his works are enumerated in Brock., vol. ii, p. 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مسألة زيارة القبور); and himself visited a number of Islamic countries with this object. He died in A.H. 1132 = A.D. 1719. See Silk ad Durar, vol. iii, p. 91; Bûhâr Library, vol. ii, No. 129; Brock., *loc. cit.*

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الخبير الحمد لله
الواحد القهار العزيز الغفار احمد بما حمد نفسه و بما حمده عباده
المخلصون و اسم هذا المؤلف سبيل الاذكار و الاعتبار *

Written in fair Naskḥ. Dated A.H. 1202.

No. 949.

foll. 45; lines 16; size 8 × 6; 5½ × 4.

اتحاف السائل باجابة المسائل

ATHÂF AS SÂ'IL BI AJWIBATI AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Ṣūfism, referred to the author by one 'Abdarrahmân. Neither the work nor the author is mentioned in any catalogue; but its subject-matter is identical with that of a composition having the same title by

‘Abdallāh bin ‘Alī al-Ḥaddād الحداد عبد الله بن علي (d. A.H. 1132=A.D. 1719; see No. 948 above), noticed in Silk ad Durar, vol. iii, p. 91; and we may safely take it to be the same work. It was composed in A.H. 1072, as appears from the following colophon:—

و كان الفراغ من املائه سنة اثنين و سبعين الف من الهجرة *

The present copy of the work opens abruptly thus:—

العلم و الحكم . ماجرى به القلم اما بعد فقد طلب مني
الشيخ الزكي ... عبد الرحمن جوابا من عدة مسائل الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 950.

fol. 7; lines 73; size 8×6; 5½×3.

ارجوزة المصطلح

URJŪZAT AL MUṢṬALAH.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Šūfis. The above title is given to the treatise by the author himself in the following hemistich: *اني سميتها ارجوزة المصطلح*. No mention of any treatise under this title is found in any catalogue, however. A treatise containing 1,000 couplets, entitled *Urjūzah*, by Muṣṭafā Bakrī (d. A.H. 1162=A.D. 1748) is mentioned in Berlin, No. 8162/4; but its subject-matter does not agree with that of the present treatise. The two works are clearly by the same author, however. Cf. the following hemistich at the end of the present *Urjūzah*: *ومصطفى البكري حرر نظماً* in which Muṣṭafā al Bakrī refers to himself as the author of the treatise. Again, in the following couplet:—

اني لخصت في الالفية فصلا في اصطلاح الصوفيه

he mentions another composition of his, entitled *Al Alfīya*, which is a work by the same Muṣṭafā. See Berlin, No. 3053. In Silk ad Durar, vol. iii, pp. 191–200, 222 works of Muṣṭafā Bakrī are enumerated; but the present treatise is not one of them. Notices of 53 of his works are found in Berlin, vol. x, p. 386. The author's full name runs as follows: Muṣṭafā bin Kamāladdīn bin ‘Alī bin Kamāladdīn bin ‘Abdal Qādir Muḥīaddīn as Šiddiqī al Ḥanafī ad Dimashqī al Bakrī مصطفى بن كمال الدين بن علي بن كمال الدين بن عبد القادر معي الدين

الصادق الحنفي الدمشقي البكري. He was a prominent Sûfî author of the 13th century A.H., and belonged to the Hanafi School. He was born in Damascus, in A.H. 1099; and having lost his father in childhood, was brought up by his uncle, Ahmad bin Kamâladdîn (d. A.H. 1117=A.D. 1705), under whom he studied for some years. He completed his studies in Damascus under the leading teachers and professors; and received his first spiritual training, according to the Khalwatîyah rule, from Shaikh 'Abdallâtîf al Khalwatî (d. A.H. 1121=A.D. 1709), who granted him a license for Sûfism. In A.H. 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors. In A.H. 1126 he returned for a few years to his native place; and afterwards went to Mecca, Medina, Hamât, Bagdâd, Egypt and other places. We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qâdirîyah rule, in Hamât, from Shaikh Yûnus al Qâdirî, and again, according to the Naqshbandîyah rule, in Mecca, from Sûfî Mûrâd Bakhsh (d. A.H. 1169=A.D. 1755). He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples. Sulaimân Pâsha, Governor of Damascus, and Raḡab Pâsha of Egypt used to attend the sittings of our author. He died in Egypt, A.H. 1162=A.D. 1748 (though Brock., vol. ii, p. 308, merely mentions that he was alive in A.H. 1137) See Silk ad Durar, *loc. cit.*; Tâj at Ṭabaqât, vol. xii, fol. 759.

The work opens thus:—

قال الفقير الكبير المصطفى سبط البشير نجل صديق صفا

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 951.

foll. 10; lines 25; size 8×5; 7×4.

الفتوحات الإلهية في التوجهات الروحية

AL FUTUHÂT AL ILÂHÎYAH FÎ AT TAWAJJUHÂT AR RŪḤÎYAH.

A concise Sûfî treatise, dealing with الحقيقة المعنوية (the doctrine that the light, or original essence, of Muḥammad, was created before all things). The subject is discussed in detail in the well-known history of the Prophet, entitled Mawâhib al Ladunniyah, vol. i, p. 12. The Wahhabîs (see Lib. Cat., vol. x, No. 585) reject the

doctrine and say that it is an invention of the Šūfis (see Hughes' Dictionary of Islām, p. 162). The present treatise also discusses briefly التوجهات الروحية (the attraction exercised by one soul on another, through mystical communion).

Author: Muḥammad bin 'Abdalkarīm al Madanī ash Shāfi'ī السمان محمد بن عبد الكريم المدني الشافعي, commonly called As Sammān.

He was born in Medina, where he studied under Muḥammad bin Sulaimān (d. A.H. 1194=A.D. 1780) and many others; and was a disciple of Muṣṭafā Bakrī (see No. 950 above). He died in A.H. 1189=A.D. 1775. See Silk ad Durar, vol. iii, p. 60.

Beginning:—

الحمد لله الذي جعل محبته صلى الله عليه وسلم مبني اساس
الايمان بعد فهذه رسالة لطيفة كلمات ظريفة تتضمن التوجد
الروحي اليه صلى الله عليه وسلم وسميتها بالفتوحات الالهية في
التوجهات الروحية النخ *

We are not acquainted with any other copy of the work.

Written in rough Naskḥ. Not dated; apparently 13th century A.H.

No. 952.

fol. 50; lines 21; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة الرسائل الفاروقية وعمدة المسائل الصوفية

ZUBDAT AR RASÂ'IL AL FÂRŪQÎYAH WA 'UMDAT AL MASÂ'IL AŞ ŠŪFÎYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work on Šūfism, entitled Maktûbât (for a copy of which see Persian Hand-list, No. 1388), by Muḥaddid Alf Šânî (d. A.H. 1035=A.D. 1626).

By Yûnus An Naqshbandī يونس النقشبندى. Neither the present translation nor its author is mentioned in any catalogue; and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century A.H.; cf. his reference on fol. 3^b to his Shaikh 'Alī bin Aḥmad al Kizabrī (d. A.H.

1165=A.D. 1751; see Silk ad Durar, vol. iii, p. 205), viz : رأيت شيخنا
الكرزيري.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على
آله وصحبه اجمعين و بعد فيقول اسير الذنوب سمي
صاحب الحوت طالما كنت اطلب مجلدات غوث المحققين
..... شيخ مشائخنا الشيخ احمد الفاروقي النقشبندي جزاه الله من هذه
الامة النخ *

The translation begins on fol. 2^a thus:—

قال الامام الرباني مجدد الف الثاني فدى سره و نفعنا به في
معارف الصوفية اعلم ان معارف الصوفية و علومهم في نهاية سيرهم
و سلوكهم انما هي علوم الشريعة النخ *

Written in ordinary Naskh. Not dated; apparently 13th
century A.H.

No. 953.

fol. 7; lines 7; size 8½ × 6; 6 × 8½.

الرسالة في التصوف

AR RISÂLAT FÎ AT TAŞAWWUF.

A rare treatise, in which certain points of Şûfism are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (d. A.H. 1231=A.D. 1816; see Aşfâ al Mawârid, Hand-list, No. 2441), a famous Şûfî, specially known as an opponent of Wahhâbî doctrines (see Lib. Cat., vol. x, No. 585). The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd.

Author: 'Uşmân bin Sanad Al Başrî البصري, a disciple of the above-mentioned Shaikh Khâlid and the author of Aşfâ al Mawârid, mentioned above. He died in A.H. 1250=A.D. 1834. See Iktifâ al Qunû', p. 434. For other works of our author see Berlin, Nos. 10125, 10153, 10154.

Beginning:—

الحمد لله الذي شرح للمعارفين صدره النخ *

Written in fair Naskḥ. Not dated; apparently 13th century A.H.

An anonymous note on the title-page, indicating the subject-matter of the work and the author's name, runs thus:—

هذه رسالة كتبها مولانا و شيخنا الشيخ عثمان بن سغد البصري
و ارسلها الى الشيخ خالداً في محروسة بغداد *

The writer of the above note, in referring to the author of the treatise, uses the phrase شيخنا (my master); and was, therefore, a pupil of the author. He is also the scribe of the present copy, since the handwriting of the note is identical with the handwriting of the MS.

No. 954.

fol. 27; lines 13; size 8 × 5; 6½ × 4.

الرسالة في تعريب مكاتبات الامام الرباني

AR RISÂLAT U FÎ TA'RÎB AL MAKÂ-TABÂT AL IMÂM AR RABBÂNÎ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in Maktûbât of Mujaddid Alf Šânî (see No. 952 above). The name of the translator does not appear anywhere in the body of the work; but a note on the title-page, which runs thus: رسالة في تعريب مكاتبات الامام الرباني لمحمد صالح افندي tells us that he was one Muḥammad Šâlih Afandi, a Turki scholar. Another note in the Turkî language tells us that the translator was a Turki scholar of the 13th century A.H.

Beginning:—

باسمه و سبحانه تعالى و سلام على عباده الذين اصطفى سلام قولا
من رب رحيم كتاب مرقوم يشهد بها المقربون الخ *

We are not acquainted with any other copy of the present translation.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN ŞÛFÎSM AND ASCETICISM.

No. 955.

fol. 30 ; lines 17 ; size $6\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

المجموعه في التصوف

AL MAJMÛ'AH FÎ AT TAŞAWWÛF.

The present Majmû'ah contains two treatises on Şûfism by the same author, viz., Muhiyaddîn Muḥammad bin 'Alî, commonly called Ibn Al 'Arabî (معى الدين محمد بن على ابن العربي *d.* A.H. 638=A.D. 1240 ; see No. 865 above).

I. fol. 1-21 كتاب الكنه مما لا بد للمريد منه. Kitâb Al Kunh Mimmâ Lâd Budda Lîl Murîdî Minhu. A treatise dealing with the duties of novices, divided into five *Bâb*, the last of which is subdivided into five *Faṣl*. The contents of the work are fully described in Berlin, No. 2900.

The colophon of the author quoted by the scribe, which runs thus : تم الكتاب و الحمد لله حق حمده بمدينة موصل سنة احدى و ستمائة tells us that the present work was composed in Mawṣil in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy :—

هذا آخر ما وجدته بخط المصنف الشيخ الامام المحقق محي الدين
محمد بن علي ابن العربي غفر الله له فرغ من كتابته الفقير الى
الله تعالى ابوبكر بن اسحاق بن ابراهيم الزاهدى شهر جمادى الاولى
سنة ثمان و سبعين و سبعمائة *

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا
محمد و آله و سلم سألت ايها المريد المسترشد عن كنه ما لا بد لك منه
فاجبتك في هذه الاوراق على ما سألت *

For other copies of the work see India Office, No. 660 ; Goth., No. 914 ; Cairo, vol. ii, p. 144 ; Berlin, *loc. cit.*

Written in fair Naskḥ. Dated A.H. 778.

Scribe : أبو بكر بن اسحق بن إبراهيم الراهمدي.

II. foll. 23-30. نسبة الخرقه و شروطها. Nisbat Al Khirqa Wa Shurūṭuhâ. A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (خرقه). The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur'ân and Ḥadiṣ. At the end, the author enumerates the Shaikhs from whom he himself received garments.

Beginning :—

الحمد لله الذي خلع على عباده اهل العناية باسمائه الحسنى النخ *

For other copies of the work see India Office, No. 657/3; Berlin, No. 2981/2.

Abû Bakr Ishâq, the scribe of the former treatise, is clearly the scribe of the present treatise also, since the handwriting is the same.

Written in fair Naskḥ. Not dated; apparently 8th century A.H.

No. 956.

foll. 57; lines 23; size $7\frac{1}{4} \times 6$; $5\frac{1}{2} \times 6$.

المجموعه

AL MAJMU'ÂH.

The present Majmû'ah contains six treatises on Šūfism (together with quotations from the sayings of certain Šūfis), composed by the same Muḥiaddin Ibn al 'Arabî معى الدين ابن العربي, see No. 955 above. All these treatises were transcribed by عبد الرحمن بن خواجه محمود in the following months, viz., Rabi' II, Jumâdâ I, Jumâdâ II and Rajab, of the year A.H. 1017.

I. foll. 1-6^a. كتاب الفناء في المشاهدات Kitâb Al Finâ' Fî Al Mu-shâhadât. A treatise expounding the mystical stage known as فناء (absorption into the Deity) and the spiritual experiences enjoyed in the same. The author, in the preface quoted below, solemnly warns Šūfis against giving out commonly the revelations and mystical secrets of this stage. The following Ḥadiṣ from Ṣaḥîḥ Bukhârî (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction :—

كذا قال ابو هريرة رضى الله عنه فيما ذكر البخاري في صحيحه حملت

عن النبي صلى الله عليه وسلم جبرائيل من العلم فاما الواحد فبثثته فيكم
و اما الاخر فلو بثثته قطع مني هذا البلعوم الخ *

The author on fol. 5^b, in connection with a certain theory, says that it will be discussed again in *Futûhât al Makkîyah* (سنرد ذكرها في), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning:—

قال المذشي لهذا الكتاب رضى الله عنه الحمد لله الذي قدر
وقضى وحكم وامضى ورضى وارضى وتقّدى عظمة وجلالا وتفزّه
ان يكون جوهرها وعرضا وهذا الفن من الكشف والعلم يجب
ستره عن اكثر الخلق بما فيه من العلو وفوزة بعيد و التلف فيه قريب الخ *

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br. Mus., No. 886/17.

In all these copies the word *Mushâhada*, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (*Mushâhadât*).

Written in Naskh. Dated 7th Jumâdâ I, A.H. 1017.

II. foll. 6^b–10^a. مفتاح الغيب *Miftâh Al Ġaib*. A treatise relating to the subject of علم الهي or mystical knowledge of God.

Beginning:—

الحمد لله المتفرد بعلم المفاتيح الاول المذعوت بما سبحانه من كونه
متكلما في الازل الفاتح بما مغاليق الغيوب الخ *

For other copies of the work see Berlin, No. 2962; Br. Mus., No. 886/22.

* In our copy, the first word of the title occurs in the form of the singular; but in the other copies, referred to above, the word is used in the plural form.

Written in fair Naskh. Dated 10th Jumâdâ I, A.H. 1017.

III. foll. 10^b–16^a. مقام القربه *Muqâm Al Qurbah*. A treatise dealing with the definition of مقام القربه a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14^a, refers to another work of his, viz., *Kitâb al K̲halwat* (see No. 885 above), thus: كما ذكرناه في كتاب الخلوة.

Beginning:—

الحمد لله الذي يخصص من شاء من عبادة بخصائص علوم
الالهام الخ *

For other copies of the treatise see Berlin, No. 2910; Br. Mus., No. 886/19; Cairo, vol. vii, pp. 15–21, 45.

Written in fair Naskh. Dated 16th Jumâdâ, A.H. 1017.

Foll. 16^b–18^a. Contains quotations from the sayings of the following famous Sūfis: Abu'l Ḥasan Kharqānī; Dūn Nūn Miṣrī; Sahl bin 'Abdallāh.

IV. foll. 18^b–24^a. مراتب علوم الوهب Marâtib U 'Ulûm Al Wahb. A treatise expounding the various stages of progress in the Divine knowledge, and the spiritual experiences enjoyed by novices in each of those stages.

Beginning:—

قال منشيہ رضی اللہ الحمد لله منفتح الفہوم و فاتح مغالق العلوم
عن السر المكتوم المنزل من المقام القديم الى حضرة التعليم الخ *

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.

Written in fair Naskh. Dated 6th Rabī' II, A.H. 1017.

V. foll. 24^b–29. نسخة الخلق Nuskhāt Al Khālq. A treatise expounding the mysteries of the creation of the world and of Adam, with a brief discussion of the pre-eminence of men among the creatures of God.

Beginning:—

الحمد لله الذي جعل الانسان الكامل معلم الملك الخ *

For the only other known copy of the treatise see Br. Mus., No. 886/15.

Written in fair Naskh. Dated 5th Jumâdâ I. A.H. 1017.

VI. Foll. 30–57. كتاب الاسفار في نتائج الاسفار Kitâb al Isfâr Fî Natâ'ij Al Asfâr. A very rare treatise expounding the mystical lore connected with the existence of God, the creation of man, the mystical changes which occur and the various stages of man's progress in the Divine knowledge.

Beginning:—

الحمد لله الكائن في العما الموصوف بالاستواء الخ *

We are not acquainted with any other copy of the treatise.

Written in fair Naskh. Dated 3rd Rajab, A.H. 1017.

No. 957.

foll. 8; lines 23; size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains three treatises on Sūfism, written in good Naskh. Not dated; apparently 11th century A.H.

I. foll. 1-2^b. زاد الطالبين Zād Aṭ Ṭālibîn. A treatise expounding the following five points:—

(i) ذكر (recital of prayers). (ii) مخالفة نفس (resistance to the evil side of man's nature). (iii) ترك دنیا (renunciation of the world). (iv) توكل (reliance on God). (v) رضا (cheerful acceptance of God's decrees).

Neither the author nor the treatise is mentioned in any catalogue; but the following note on the first folio, which runs thus: *الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله اجمعين فصل فى الذكر يذبغى للطالب ان يذكر الله تعالى دائماً و خعة النخ* tells us that the treatise is by 'Alī bin Ḥusāmaddīn al Muttaqī (*d.* A.H. 975 = A.D. 1665; see Lib. Cat., vol. v, part ii, No. 425).

In the absence of any direct evidence to the contrary, we may safely accept this statement.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله اجمعين فصل فى الذكر يذبغى للطالب ان يذكر الله تعالى دائماً و خعة النخ

II. foll. 2^b-5^b. اسرار العارفين Asrār Al 'Ārifîn. A treatise expounding the mysteries underlying certain principles of Sūfism, and enumerating the duties of novices, divided into 29 short *Faṣl*. The treatise and its author, Ḥusāmaddīn, are mentioned in Hāj. Khal., vol. i, p. 281, thus: *اسرار العارفين و سير الطالبين للشيخ حسام الدين*. This statement is supported by a note on the first folio of our copy, which runs thus: *هذا ايضاً لعلي بن حسام الدين*, and which tells us that this is also the work of 'Alī bin Ḥusāmaddīn *علي بن حسام الدين*, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سيد المرسلين و على آله و اصحابه الطاهرين أما بعد فان رباع الفقر قد خربت

و دياره قد وهنت قاردت ان اكتب كتابا في علم السالكين و الفقراء
العارفين و سميته اسرار العارفين و سير الطالبين النخ *

III. foll. 5^b-8. الرسالة في الفقر Ar Risalat Fi Al Faqr. A treatise dealing with the mystical stage known as Faqr (poverty), and with the virtues of the same. The scribe in his colophon, quoted below, tells that the present Mukhtaṣar comprises the sayings of Shihâbaddîn As Suhrawardî (d. A.H. 632=A.D. 1234; see Lib. Cat., vol. x, No. 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin, No. 3161, where a copy of the work is described, and the authorship ascribed to the above-mentioned Shihâbaddîn As Suhrawardî شهاب الدين السهروردي.

Beginning:—

الحمد لله الذي يعلم ميكانيل البحار سألني بعض الصادق و فقه
الله تعالى من شرح الفقر النخ *

The colophon of the scribe runs thus:—

تمت بعون الله و حسن توفيقه هذا الكلام مختصر مفيد في
مدح الفقر من مقالة الشيخ العارف شهاب الملة و الدين
السهروردي النخ *

Only one other copy of the treatise is known to us, viz., Berlin, *loc. cit.*

No. 958.

foll. 64; lines 24; size 7½ × 5; 6 × 3.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains two treatises on Šūfism by the same author.

I. foll. 1-5. التلويحات الصوفية At Talwihât As Šūfiyah. A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten Talwih. One Muḥammad Bâqir, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (محمّد باقر ١٢٥٠ بظ مصنف), tells us that

the present MS. is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS. suggest that it was most probably written in the 12th century A.H.

Author: *Ṣūfī bin Jawhar al Jhanjḥānī* صوفي بن جوهر الجهنجھاني. Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as *Jhanjḥānī* (i.e., a resident of *Jhanjḥān*, a small town in Upper India).

Beginning:—

الحمد لله الذي قام بوحداية ذاته وظهر بتعدد صفاته و بعد
فيقول العبد الضعيف صوفى بن جوهر الجهنجھاني الشريف هذه
الاوراق المسماة بالتلويحات الصوفية الخ *

The colophon runs thus:—

اقتصرت على ما اشرنا اليه من التلويحات العشرة الكاملة حامدا لله
تعالى و مصليا على نبيه و رسوله محمد و آله و اصحابه اجمعين الخ *

Written in fair Naskḥ.

II. foll. 6-45. *Hidāyat Aṣ Ṣūfiyah*. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Ṣūfis are quoted in the present work:—

- (i) 'Abdalmalik bin Ḥabīb (*d.* A.H. 238=A.D. 852; see *Mirāt al Janān*, fol. 153).
- (ii) Junaid Baġdādī (*d.* A.H. 297=A.D. 909; see No. 910 above).
- (iii) Shibli (*d.* A.H. 334=A.D. 945; see No. 910 above).
- (iv) Abū Ṭālib al Makkī (*d.* A.H. 386=A.D. 996; see No. 826 above).
- (v) Abu'l Ḥasan *Kharqinī* (*d.* A.H. 425=A.D. 1033; see *Nafaḥat*, p. 336).
- (vi) Ġazzālī (*d.* A.H. 505=A.D. 1111; see No. 833 above).
- (vii) Yūsuf al Hamadānī (*d.* A.H. 535=A.D. 1043; see *Nafaḥat*, p. 428).
- (viii) Abū Madyan (*d.* A.H. 590=A.D. 1193; see *Nafaḥat*, p. 615).
- (ix) Muḥiaddīn Al 'Arabī (*d.* A.H. 638=A.D. 1240; see No. 865 above).

(x) Qûnawî (*d.* A.H. 673=A.D. 1274; see No. 873 above).

(xi) 'Alâaddawlah as Samnânî (*d.* A.H. 736=A.D. 1337; see No. 905 above).

Beginning :—

الحمد لله الذي وهب الاسرار لارباب المشاهدات و الابصار اما

بعد فيقول العبد الضعيف صوفي بن جوهر الجهنجيهاني الشريف
هذه رسالة نورية مسماة بالهداية الصوفية الخ *

Like the former, the present treatise is not mentioned in any catalogue. The hand writing being the same, we may take this also to be an autograph.

No. 959.

fol. 134; lines 22; size 10 × 7; 9 × 6½.

المجموعه

AL MAJMŪ'AH.

The present Majmû'ah contains (together with quotations from various works) seven treatises; of which the first six are on Šûfism, while the seventh is a brief account of the Prophet's birth. Though the condition of the MS. does not suggest that any part of the original contents is missing, Muḥammad bin Aḥmad Zuhrân, a scholar of the 11th century A.H., and once an owner of the MS., in discussing a certain point in a note on the margin of fol. 61^b, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmû'ah, viz., Muṣḥkil al Ihyâ' by Ġazzâlî (*d.* A.H. 505=A.D. 1111):—

وقد مر هذا في كلام من نقل عن العلماء عقب رسالة الاملاء على

مشكل الاحياء وهي اول هذا المجلد *

This treatise (of which only one copy is known, viz., Berlin, No. 1714) is, however, wanting in our copy of the present Majmû'ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muḥammad bin Aḥmad Zuhrân has made frequent marginal notes on all the treatises, and has pointed out certain errors contained in these works. The

contents of the present *Majmû'ah* were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy; elsewhere, the name of the scribe is omitted.

I. foll. 1-47. الرسالة المكية في خلوة الصوفية *Ar Risâlat Al Makkîyah Fi Al Kḥalwat Aṣ Ṣūfiyah*. A copy of a treatise believed to be unique. *Hāf. Khal.*, vol. iii, p. 445, mentions the work thus:

الرسالة المكية للشيخ الامام قطب الدين عبد الله بن محمد بن ايمن الاصفهيدى

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of *Shaikhs* and novices. It is divided into the following 23 *Bâb* :—

- (i) fol. 3^a. باب فان قيل كيف الطريق الى الله تعالى *
- (ii) foll. 3^b-4^a. باب هذا العلم الذي به يصح معارفه *
- (iii) foll. 4^b-5^a. باب علوم الشريعة اصول وفروع *
- (iv) foll. 5^a-6^a. باب لا بد للمريد من شيخ كامل يقتدى به *
- (v) foll. 6^a-8^a. باب اذا صدقت ارادة الطالب واشتد شوقه الى سلوك الطريق *
- (vi) fol. 8^a. باب تصبح البداية على ما يخصها استاذ الطريقة ابو القاسم الجنيد *
- (vii) foll. 8^a-8^b. باب الشرط الاول دوام الوضوء *
- (viii) foll. 8^b-9^a. باب الشرط الثاني دوام الصوم وتقليل الغذاء عند الافطار *
- (ix) foll. 9^a-9^b. باب الشرط الثالث دوام السكوت الامن ذكر الله *
- (x) foll. 9^b-15^a. باب الشرط الرابع دوام الخلوة *
- (xi) foll. 15^b-25^a. باب الشرط الخامس دوام ذكر الله تعالى باللسان مع حضور القلب *
- (xii) foll. 25^b-28^a. باب الشرط السادس دوام نفى الخواطر *
- (xiii) foll. 28^b-30^a. باب الشرط السابع دوام ربط القلب بالشيخ من جهة الارادة التامة *
- (xiv) foll. 30^a-31^a. باب الشرط الثامن دوام ترك الاعتراض على الله تعالى *

- (xv) foll. 31^b-32^a. باب على السالك ملازمة انواع العبادات في جميع احواله *
- (xvi) fol. 32^a. باب في ذكر آدابهم في محاوراتهم *
- (xvii) fol. 33^a. باب في مراعات ما يجب رعايته *
- (xviii) fol. 33^b. باب ان الله تعالى بعث النبي صلى الله عليه وسلم ليكون داعياً للامة *
- (xix) fol. 34^a. باب في التصوف و مذهبهم *
- (xx) fol. 35^a. باب في المعرفة *
- (xxi) foll. 35^b-41^a. باب يجب على السالك ان يعرف اصول الدين *
- (xxii) foll. 41^b-45^a. باب في شيء من واقعات اهل الخلوة *
- (xxiii) foll. 45^b-47^b. باب في شرف هذه الامة المحرومة *

Author: 'Abdallāh bin Muḥammad bin Ayman al Iṣfahī dī Allāh بن ايمن الاصفيدي Hāf. K̲hal., *loc. cit.*, tells us nothing as to the author's period; but from the following Catena (سلسلة) of the author ending with the Prophet, which is given on foll. 19^a-19^b, we learn that he was a Šūfī of the 8th century A.H., since he refers to the famous Šūfī 'Abdarrahmān Kasraqī (*d.* A.H. 700=A.D. 1300; see Muǧmal Faṣīlū, fol. 200^b)* as the Shāikh of his own Shāikh, Burhān-addīn:—

فقال علي كيف اذكرك يا رسول الله قال عليه السلام غمض عينيك واسمع مني ثلاث مرات ثم قلها ثلاث مرات و انا اسمع فقال النبي صلى الله عليه وسلم لا اله الا الله و علي يسمع ثم قال علي لا اله الا الله ثلاث مرات و النبي يسمع ثم لقن على رضى الله الحسن البصري و هو لقن حبيب العجمي و هو لقن داؤد الطائي و هو لقن معروف الكرخي و هو لقن السري السقطي و هو لقن الجنيد و من جنيد الى على الورد باري و منه الى ابي علي الكاتب و منه الى ابي عثمان المغربي و منه الى ابي القاسم الكوركاني و منه الى ابي بكر النساج و منه الى احمد الغزالي و منه الى ابي الذئيب السهروردي و منه الى عمار بن ياسر و منه الى نجم الدين الكبرى و منه الى على لاله و منه الى احمد الكورباني و منه الى عبد

* He was born in A.H. 639, according to Jāmī, in his famous work, *Nafahāt*, p. 503. Jāmī omits the date of his death, however.

الرحمن الكسوفي ومنه الى برهان الدين ومنه الى الفقير مؤلف
هذا التأليف *

Beginning :—

الحمد لله العظيم شأنه القوي سلطانه اما بعد فقد الفت
هذا التأليف في مكة شرفها الله تعالى ثم استدرسته بمدينة دمشق وزدت
فيه فوائد الخ *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus.

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A.H. 902), runs thus :—

تمت الرسالة المكية بعون رب البرية سابع عشر المحرم من شهر سنة
اثنين وتسعمائة *

The title and the author's name are given in a note on the title-page, which runs thus :—

الرسالة المكية فى الخلوة الصوفية تصنيف الشيخ الامام العلامة
قطب الملة و الدين عبد الله بن محمد بن ايمن الاصفيدي *

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end :—

بلغ مقابلة على حسب الطاقة على النسخة المنقولة عنها الخ *

The above note is followed by an autograph note of Muḥammad Zuhṛân, thus :—

طالعت هذه الرسالة بتمامها كتبه مالكه الفقير الى ربه
الرحمن محمد بن احمد بن زهران الازهري الشافعي الازهري *

Muḥammad Zuhṛân, a scholar of the 11th century A.H., to whom reference has been made above, in a marginal note on fol. 20^a, criticises our author for committing a gross mistake, and for defective knowledge of the subject; and warns readers that they should not accept his views uncritically.

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4^b, he quotes about 20 lines (from علوم الشريعة

عند الله قدر to على اربعة اقسام) verbatim from fol. 144 of a work, No. 825 above, by Abū Naṣr as Sarraǧ, as if they were his own.

II. Foll. 48–89. A copy of a treatise on Šūfism, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48–88^a contain anecdotes and an account of the virtues of Šūfis and pious men, with particulars as to the date of their death or the century to which they belonged. In certain cases, when the name of the Šūfi or pious man is not known, the anecdotes begin thus: عابد مجهول. Foll. 88^b–89 contain a discussion of mystical principles and practices. The work opens abruptly thus:—

عابد اسود قال ابن المبارك قدمت مكة فاذا الناس قحطوا من
المطروهم يستسقون في المسجد الحرام النجم *

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:—

ثم اعلم ان مسألة السماع لم يزل يلهجون بها قديما وحديثا وكل احد
من الناس يتكلم في ذلك على حسب معتقده ولاشك ان الاعتقاد انما
ينشأ من ملابسة ما يتلقاه النجم *

The catchword (الشخص) for the next (missing) folio is found at the right-hand bottom corner of the last folio, showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text; but that he was a scholar of the 8th century A.H., and a contemporary of the famous King Tīmūr (A.H. 771–807 = A.D. 1369–1405), is known to us from the following passage on fol. 88^a, in which it is stated that a certain friend of the author's sent his son to him in Damascus, before it was captured by Tīmūr (viz., in A.H. 803; see Muǧmal Faṣiḥi, fol. 236^a):—

وانا اذكر حال شخصين من اصحابي كانت اقامة احد يهما في بلاد
عجلون ... والآخر كان مقيما بببيت المقدس واما المقيم بقربة عجلون
بعث ولده الى دمشق ليشغل علي في العلم وكان ذلك قبل مجي
تمرنك *

III. foll. 90–91. الرسالة في الطرق Ar Risālat Fī AṭṬuruq. The above title is borrowed from Berlin, No. 3272; but in the following note on our copy, the work is entitled: Kitāb Fī Bayān Aqrab at Ṭuruq:—

كتاب في بيان اقرب الطرق الى الله تعالى على قول نجم الدين
الكبرى من تصنيفه وهو دررقتان *

It is a treatise expounding the three main branches of mystical teaching, viz., (i) طريق ارباب المعاملات (ii) طريق ارباب المجاهدات (iii) طريق توبه and the following ten principles comprised in (iii): (i) توبه (repentance), (ii) الزهد في الدنيا (renunciation of the world), (iii) توكل (reliance on God), (iv) قناعة (contentment), (v) عرلة (retirement from the world), (vi) ملازمة الذكر (constant recitation of prayers), (vii) التوجه (patience), (viii) الصبر (patience), (ix) الرapt devotion to God, (x) الرضا (cheerful acceptance of God's decrees).

Author: Abu'l Jannâb Aḥmad bin 'Umar bin Muḥammad bin 'Abdallâh Al Kḥayyûqî Aṣ Ṣūfî عبد الله بن محمد بن عمر بن الجنب احمد بن عبد الله الخيوي الصوفي, commonly called Najmaddin al Kubrâ الكبرى, a well-known Ṣūfî of the 7th century A.H., who received spiritual training from the following famous Shaiḥs, viz., (i) 'Ammâr bin Yâsir, (ii) Ruzbahân Miṣrî, (iii) Ismâ'il Qaṣrî. See, for all these three Ṣūfis, Nafahât, pp. 479-80.

Our author also attended the sittings of Abû An Najîb as Suhrawardî (see No. 855 above), who granted him a Kḥirqa (garment); see Mir'ât al Asrâr, fol. 283. He was killed in Kḥawârazm in A.H. 618 = A.D. 1221, the year in which the Tartars captured Kḥawârazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Ḥabîb as Siyar, vol. iii, part i, p. 21. For our author's life and works see Mir'ât al Janân, fol. 385^b; Nafahât, pp. 481-87; Mujmal Faṣîḥî, fol. 177; Mir'ât al Asrâr, foll. 283-87; Berlin, Nos. 3087, 3456, 3733, 8854. Brock., vol. i, p. 440.

Beginning:—

الحمد لله أولا وآخرا والصلوة والسلام على النبي محمد باطناً
وظاهراً قال الشيخ الامام العامل قدوة المحققين نجم الدين ابو الجنب
احمد بن عمر بن محمد بن عبد الله الخيوي الصوفي المعروف نجم الدين
الكبرى قدس الله سره الطرق الى الله تعالى بعدد انفاس الخلائق
لان الطرق مع كثرة عدده محصورة في ثلاثة انواع اولها طريق ارباب المعاملات
وثانيها طريق ارباب المجاهدات ... وثالثها طريق السائرين الى الله تعالى
... وهو محصورة في عشرة اصول النج *

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92-97^a. سراج القلوب Sirāj Al Qulūb. A work dealing, in 41 Bāb, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l K̲halīl Aḥmad bin Muḥammad bin 'Abdalmalik al 'Ash'arī at Tabrizī الأشعري الملك التبريزي. The author and the present treatise are mentioned in Hāz. K̲hal., vol. ii, p. 588, and in Berlin, *loc. cit.*; but nothing is said as to when the author flourished, nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abū 'Alī ad Daqqāq (*d.* A.H. 405=A.D. 1012), and that the above-mentioned Muḥammad Zuhrān, in his note on fol. 96^a, tells us that certain mystical views of our author were accepted by Muḥiaddin al 'Arabī (*d.* A.H. 638=A.D. 1240; see No. 865 above) suggest that our author flourished in the 5th century A.H.

Beginning:—

الحمد لله على ماخصص وع قال ابو الخليل احمد بن محمد بن عبد الملك الاشعري التبريزي رحمه الله التمس مني بعض اخواني ان املي كتاب مشتملا على ذكر مقامات العوام و الخواص و اخص الخواص و سميت سراج القلوب ... الباب الاول التوبة ... توبة العوام من الذنوب و السيئات و توبة الخواص من الزلل و الغفلات و توبة اخص الخواص من روية الحسنات و الالتفات الى الطاعات *

Only one other copy of the work (dated, A.H. 1196) is known, viz., Berlin, *loc. cit.*

Written in good Naskh. Dated A.H. 903.

V. foll. 97-114^a. A work expounding, from the mystical standpoint, the meaning of لا اله الا الله (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب الحصن tells us that the present work is Al Ḥiṣn, al Ḥaṣīn, by Aḥmad al Ġazzālī. No work with this title, however, is included in the list of the compositions of Aḥmad al Ġazzālī; see Brock., vol. i, p. 426.

On the other hand, a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (*d.* A.H. 833=A.D. 1429); see Brock., vol. ii, p. 203. The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is *تجريد كلمة التوحيد* *Tajrīd u Kalimat at Tawhīd*. This is a work by Aḥmad al Ġazzālī; and its contents and preface, as given both in Berlin, No. 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus: Aḥmad bin Muḥammad bin Muḥammad al Ġazzālī *احمد بن محمد الغزالي*, a famous Sūfī of the 6th century A.H., and the *Shāikh* of Abū an Naḥīb Suhrawardī (see No. 855 above). He was the younger brother of the still more famous Sūfī Muḥammad al Ġazzālī (see No. 833 above). Both brothers, in the beginning, studied in the Madrasah of Tūs under the same teacher (see No. 833 above); but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abū Bakr An Nassāf. He died in Qazwin in A.H. 520 = A.D. 1126; see *Ikhṭiyār ar Rafiq*, fol. 27^b; *Isnawī*, fol. 345; Brock., *loc. cit.*, where seven works of the author are enumerated.

Beginning;—

الحمد لله رب العالمين قال الشيخ الإمام جمال الاسلام احمد بن محمد بن محمد الغزالي رضى الله في الحديث الصحيح عن سيد البشر محمد المصطفى قال خبرا عن الله تعالى لا اله الا الله حصني فمن دخل حصني امن من عذابي النعم *

For other copies of the work see Berlin Nos. 2394-2405; Cairo vol. ii, p. 80; India Office, No. 694/5.

Written in Naskh. Dated A.H. 903.

Foll. 114^b-115^a. Contain anecdotes of Muḥammad al Ġazzālī (see No. 833 above).

Foll. 115^b-118. Contain a portion of *Munqid Min Az Zālāl* of Ġazzālī (see No. 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No. 1725.

The portion quoted opens thus:—

قال الامام حجة الاسلام في كتابه المنقذ من الظلال النعم *

Foll. 118-122^a. Contain a portion of the biographical account of Ġazzālī (see No. 833 above) contained in *Aṭ Ṭabaqāt Al 'Alīyah Fī Manaḥib Ash Shāfi'iyah*, a rare biographical work on *Shāfi'ī* scholars by Muḥammad bin Ḥasan.

The portion quoted opens thus :—

قال الفقير الى الله تعالى محمد بن حسن ... في كتابه الطبقات
العلية في مناقب الشافعية مذهب الامام حجة الاسلام محمد بن محمد
الغزالي القائم على راس الخمسمائة الهـ *

Foll. 122^b–125. Contain a chapter فصل المؤمن quoted from Amālī of Muḥammad bin Muḥammad bin Zaid al Baḡdādī, a traditionist of the 5th century A.H.

The quotation opens thus :—

فصل المؤمن من امالي السيد الامام ابي المعالي محمد بن محمد
بن زيد الحسيني البغدادي رحمه الله محدوف الاسانيد الهـ *

VI. foll. 125–128. A treatise, containing 40 Ḥadīṣ dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage, known as الغفراء. A note on the first folio, which runs thus: كتاب في زيق الفقر tells us that the present ; treatise is a work entitled Kitāb fī Zīq al Faqr by some unknown author.

A treatise having a different title, viz., Ar Rasālat Fī Faḍl Al Faqr Wa Al Fuqarā'i فضل الفقر والغفراء by Aḥmad al Ġazzālī (see No. 959/5 above), which contains 40 Ḥadīṣ on the subject of Faqr and Fuqarā'i, is mentioned in Berlin, No. 3344. The title and beginning of the Berlin copy differ from those of the present treatise ; but the agreement in subject-matter, the fact that the first and the last Ḥadīṣ are the same in both, and that the same statement regarding the Khirqa, which is contained in our preface, is also found in that of the Berlin treatise, leave no doubt in our minds that the treatises are the same, and that Aḥmad bin Muḥammad al Ġazzālī احمد بن محمد الغزالي is the author.

The first Ḥadīṣ, with Isnād, runs thus :—

قال الشيخ احمد بن حسن بن حسين سمعت من شيخني الصالح
الزاهد عيسى بن حسن السلفي اعاد الله علينا من بركاته اربعين حديثا
في حق الغفراء على ترتيب مشائخه الحديث الاول عن ابي
هريرة رضى الله عنه انه قال قال رسول الله صلى الله عليه وسلم اني
بعثت لخراب الدنيا ما بعثت لعمارتهـ *

The last Ḥadīṣ runs as follows :—

الحديث الرابعون عن ابي الدرداء قال قال رسول الله صلى الله عليه
وسلم حمة الفقير عند الله خير من السبع الارضين و جبالها و ما فيها *

Our treatise begins thus :—

الحمد لله الذي خلق الانسان و اطلق اللسان بالذكر *

The Berlin copy begins as follows :—

الحمد لله يقول العبد الفقير الراجي رحمة الجليل احمد بن محمد
الطوسي تاب الله عليه الخ *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours.

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'il in ليلة المعراج (the night of his ascent to Heaven); and that this garment afterwards was presented by the Prophet to 'Alī, the 4th Caliph, and was subsequently presented to others down to Ṣūfī Junaid Baġdādī (d. A.H. 297 = A.D. 910):—

عن رسول الله صلى الله عليه وسلم انه لما قال اسرى بي و فرغت
من المخاطبة اخذ جبريل يدي و ادخلني الجنة و اتى بي على قصر
من يا قوتة حمراء ففتح القصر و اخرج لي منه زيقة الفقير فلبسه و قال لي
يا محمد و هذا زيقة الفقير و ان الله تعالى امرني ان البسه فلا تودعه الا لمن
يستحقه فلبسه النبي صلى الله عليه وسلم و جال بي في الجنة و قال الفقير
فخري و فخر امتي من بعدى الى يوم القيمة ثلث مرات فالبسه النبي
صلى الله عليه وسلم لعلي رضى الله عنه و البسه على لرجلين احديهما
لولدة الحسين و الثاني لحسن البصري و البسه الحسن البصري الحبيب
العجمي و البسه الحبيب العجمي لداؤد الطائي و البسه الداؤد الطائي
المعروف الكرخي و البسه المعروف الكرخي لسري السقطي و البسه السري
السقطي لابي القاسم الجنيد الخ *

Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll. 129-130 contain a quotation from *Jawâhir Al Qur'ân* (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll 130^a-130^b contain 29 couplets, preceded by a note which runs thus: هذه الابيات من كلام الامام حجة الاسلام ابي حامد محمد بن محمد الغزالي اعلانا على شخص من اصحابه في علم النوم and which tells us that a certain friend of Gazzâlî (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning:—

قل لاخواني اكوني ميتا فبكوني واثوني حزنا
ام على الغائب مفكم حزنا ام على الحاضر معكم ههنا

VII. foll. 131-132. المولد الشريف *Al Mawlad Ash Sharif*. A treatise containing a brief account of the Prophet's birth. Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the present subject, viz., Nos. 9517-45, are noticed; but no mention of the present treatise is found. Works of this nature are generally recited on the occasion of the ceremony called *Milâd*, which is chiefly performed on the 12th Rabi' I, the birthday of the Prophet.

Beginning:—

حمد الله الذي ماله مثيل يفاظرة ولا وزير يشاوره الخ *

Fol. 133 contains a quotation from an unknown work.

THE END.

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